

Church Management



TRINITY CATHEDRAL, CLEVELAND, OHIO
Host cathedral for the 54th triennial convention of the Protestant Episcopal Church in the U. S. A.
which meets in Cleveland October 2-11

September, 1943

Volume XIX

Number Eleven

Advertisers' Index

	Page
A	
Abingdon-Cokesbury Press -----	35
Adirondack Chair Co. -----	32
American Seating Co. -----	3
American Sunday School Union -----	49
Ashtabula Sign Co. -----	50
Austin Organs, Inc. -----	50
B	
Bond Slide Co. -----	51
Boone Publishing Co., The -----	44
Brunswick Seating Corp. -----	50
C	
Central University -----	44
Chicago Theological Seminary, The -----	32
Church Management -----	28, 38, 41, 42, 53
Church World Press, Inc. -----	51
Clark Co., Inc., W. L. -----	42
Clergy-Aids Service -----	42
Clergy Cross Emblem Co. -----	49
Collegiate Cap & Gown Co. -----	40
Columbia University Press -----	5
Constitutional Government League -----	51
Co-Operative Church Supply Co. -----	49
Cotrell & Leonard -----	47
Cox Sons & Vining -----	33
D	
Deagan, Inc., J. C. -----	25
De Long and De Long -----	47
De Moulin Bros. & Co. -----	44, 46
Destiny Magazine -----	40
Dietz, William H. -----	47
Dry Hotels -----	46
E	
Ecclesiastical Art Press -----	51
F	
Faircraft Co. -----	51
G	
General Exhibits & Displays, Inc. ---	31
Golden Rule Foundation, The -----	41
Goodenough & Woglom Co. -----	41
H	
Harper & Brothers -----	37
Hope Publishing Co. -----	40
I	
Ideal Pictures Corp. -----	29
K	
Kaufmann, Inc., Ernst -----	47
Keck, Henry -----	46
Keelin-McKnight, Inc. -----	32

(Turn to third cover)

Classified For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department: Five cents per word; minimum charge, 75 cents; payable in advance. The publisher reserves the right to decline advertising and refund remittance.

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Selected Short Sermons
By Earl Riney

Merit needs no parade of virtues.

* * *

It is up to us to keep the windows of our souls so clean that the light of hope and joy can shine in.

* * *

There is practically no danger of developing eye strain from looking at the bright side of things.

* * *

When a man enlarges his effort, God enlarges him.

* * *

In the long run it is useless to shout louder than you act.

* * *

Manners are the happy ways of doing things.

* * *

The rust of disuse is more destructive than the wear of service.

* * *

Blessed is the man who is too busy to take time to tell how busy he is.

* * *

If Providence did not put us flat on our backs now and then we would never learn to look up.

* * *

The strange thing is that a man who is satisfied with so little in himself demands so much in others.

* * *

Some people are so insistent on having their rights that they do not find time to think of their duties.

* * *

If God had intended that we should talk more than we hear he would have given us two mouths and one ear.

* * *

It is pretty hard to climax a bad life with a victorious death.

* * *

Home is a place where the great are small and the small are great.

* * *

The ship that comes in while we wait usually turns out to be hardship.

* * *

The mother who used to go in for frills now has a daughter who goes out for thrills.

* * *

Hate never injured an enemy, but it has ruined the lives of many a hater.

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Ample seating and table facilities are wartime necessities for the church that leads and guides the community patriotic and humanitarian activities.

In addition to the needs of normal year-in-year-out Sunday School and other church activities, these troubled days are doubtless placing heavy demands upon your church furniture. Equipment that may have been adequate during peacetime suddenly is insufficient.

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TABLE of CONTENTS

SEPTEMBER, 1943

	Page
The War	
Shall I Marry the Girl?—Albert N. Corpening	11
Navy Prayer Before Battle	14
Protection for Service Men and Their Families	19
Nazi Marriage Ceremony	44
Church Administration	
The Rural Church Confronts Changes—James F. Riggs	28
Pledges to Churches Are Not Enforceable	29
Post Cards Increase Board Attendance	30
Getting Results With the Stereopticon—Anderson Crain	32
An Effective Youth Evangelism—Owen W. Reece	42
Church Activities Survey	45
Suspending Worship Pending Litigation—Arthur L. H. Street	47
Church Building Maintenance	
Fire Safety in Churches—Leonard F. Maar	13
To Waterproof Masonry Walls	27
The Preacher	
Ministerial Oddities	5
Minister's Hobby Is Bible Inspired Cartoons	8
Watch Your Manners, Young Minister—William L. Stidger	9
Clergy Exempted From Withholding Tax	18
Toward Better Speech—Aubrey N. Brown	25
The Minister's Wife	
"Silence Is Golden"—Agnes C. Montgomery	21
Homiletic Material	
Selected Short Sermons—Earl Riney	3
Sermon Building—Eric M. Robinson	15
How I Gather My Material—Thomas H. Warner	16
Folder for Use in Compiling Sermons	17
They Dreamed of the City of God—Hobart D. McKeehan	23
The Priesthood of Believers—Frank H. Ballard	26
Biographical Sermon for Labor Day—Thomas H. Warner	46
The Sermon Scrapbook—Paul F. Boller	48
Illustrative Diamonds	12, 49, 50, 51
Quotable Verse	6, 47
The Changing World	
Religion in Picture	10, 14, 20, 22
Important Dates Ahead	33
New Federated Theological Faculty at Chicago—Albert W. Palmer	43
Readers' Comments	
They Say	31
Books	
Reviews of Current Books	34, 36, 37, 38, 39, 40, 41
Editorials	
New Editorial Board—Church and State Issues Fade—Passing Congregationalism	7, 58

THE EDITOR'S DRAWER



Morning Glories

In the spring of 1942, a few days before Easter, I received from one of our subscribers an Easter greeting with which was enclosed a small package of morning glory seeds. I followed the suggestion on the message and dropped them in the soil by the side of my garage on Easter morning. They grew abundantly. By late summer they covered the side of the garage with multi-colored flowers which told, anew, the story of Easter.

They were so attractive that this year some of the seedlings were transferred to the front of the house which faces the east. Now, again they are telling the story.

I have forgotten the name of the giver and I do not think that the greeting was ever acknowledged. But if he sees this he will know that the Easter's Greeting for 1942 has been appreciated by the editor.

William H. Leach.



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Ministerial Oddities

Interruptions

A Scotch preacher once said, "But, my brethren, I will not dwell longer on this subject," only to hear a shrill voice from the gallery say, "Ye canna, for your paper's rin out." It was the voice of a woman who did not approve of written sermons.

* * *

In the old days a country clergyman kept a servant lad. One Sunday morning before service he gave him orders about the dinner. He said, "Go to neighbor David and ask him to let you have some tripe on credit, and then prepare for me a nice plateful."

The lad did as he was told, and the clergyman went to conduct the service. In the middle of the sermon he said, "And on this subject, brethren, what does David say?" At that moment the lad stepped into the church, and thinking that his master was addressing him, replied, "Please, sir, he says, 'No money, no tripe'."

* * *

During the vacation of a minister from a chapel in London, the preacher

called upon a member of the congregation to offer prayer. He complied with the request, and after he had prayed for nearly fifteen minutes he began to invoke the heavenly blessing on the Queen, the Prince and Princess of Wales, the Duke and Duchess of York, and was going on to mention by name other members of the royal family, when a gruff voice interposed with, "Pile em all together." The prayer was hastily brought to a conclusion.

* * *

Rev. George Dawson's special aversion was a late comer. His mode of welcoming such was to stop short and look at him until he reached his seat. Once he met his match. A lawyer was the offender. Dawson turned on the silence and the eyes. The late comer was wearing creaking boots and made for a seat near the pulpit. On reaching the seat he fussed with his hat and gloves. Dawson at last broke the silence. He said, "I'm waiting for you, sir." More fussing, then having fixed himself comfortably, he said, "Now, Mr. Dawson, I'm quite ready if you are."

* * *

The *Cosmopolitan* carried this story . . . "Apropos of the queer interpreta-

tion frequently placed by children upon remarks made to them, a Western professor related at a recent dinner some examination stories. 'Once, in a Bible lesson,' he said, 'I repeated the text, 'Arise and take the young child and his mother and flee into Egypt.' Then I showed the children a large picture in bright colors that illustrated the text. The children studied this picture eagerly. Then they all frowned, all looked rather disappointed. Finally a little girl said, 'Teacher, where is the flea?'"

* * *

Dr. De Witt Talmage related this experience. "When I was preaching my first sermon, on a hot summer Sunday, I had just given out the text, and had hardly opened my mouth for the first sentence of my discourse when in popped a fly. I could hear him hopping around in my mouth and buzzing like all possessed. A cold sweat broke out all over me. I felt him back in my throat. I glared at the audience. They were looking at me expectantly. I felt that the crisis of my life had arrived and that I must act at once.

"Through my hot brain flashed the thought, 'Shall I gag and spit out the intruder and make a spectacle of myself?'

(Turn to next page)

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THE UPPER ROOM
Medical Arts Building, Nashville, Tenn.

Ministerial Oddities

(From page 5)

self before these people who are waiting for the sermon, and thus very likely spoil the effect of it, and ruin my reputation at the outset of my career, or shall I take the fellow down and wrest victory from the enemy? My mind was made up on the instant. I gulped. Down went Mr. Fly, to be converted into flesh and bone and muscle, and I plunged into my sermon and went through it with such zest and earnestness that the rows of people who met me at the door to shake hands, declared it was the best sermon they had ever listened to."

* * *

Dr. Talmage took his theological course at New Brunswick Seminary. Dr. Lyman Abbott said the professors predicted that his fame would be worldwide. But there was one dissentient. Dr. Campbell prophesied that he would be a failure. After hearing his maiden sermon, he said, "Young man, go home. You will never make a preacher. None of the moulds fit you, and your own mould fits not the pulpit."

TRY TO FIND A TIME TO PRAY

(God Comes Second)

"Next week upon a certain night,"
Says Deacon so and so,
"We'll meet and to God pray,
And tell Him how we love Him
For the blessings of the day."

But someone speaks up quickly,
"Not on that certain night—
If so I can't be with you;
My lodge meets on that night.
And I must always be there
To perform a certain rite."

Another night if spoken of—
We hear a voice of sighs,
"That's the night my card club meets;
I want to win a prize."

"I'm sure," speaks up another,
"We should pray and upward build,
But I can't come on Friday night,
It's the meeting of my guild."

"I want to come just all I can,"
Says another voice of woe,
"But the night you now are speaking of
Is Bank Night at the show."

"Oh, yes, dear Lord,
We'd all just love to meet and pray
(If we can find a vacant day),
And thank Thee, Lord, for life and health,
For food and clothing, friends and wealth,
But God must wait till we find time;
Not Thy will God, but mine."

O. Garfield Ballou in
The Brethren Missionary Herald.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIX
NUMBER 11
SEPTEMBER, 1943

New Editorial Board

FOR the first time in the nineteen years of its publication *Church Management* announces an editorial advisory board. We feel that many of our old-time readers are entitled to not alone an announcement but an explanation.

Two reasons supported the policy of one-man editorial control. The first was unity of action. The journalism of the nineteenth century was characterized by editorial boards; the journalism of the twentieth century dropped the names from the mastheads and placed responsibility in one man. We followed the plan of modern journalism.

Still many religious publications kept their editorial boards. Because we knew that in most instances the men whose names appeared had little to do with the policy of the journals, we felt that there was a little too much hypocrisy in such a plan. The names were given listing for publicity value. We felt that it was more honest to keep free from this practice. That was the second reason.

Now with the world facing the problems and opportunities of the post-war reconstruction it is more essential than before that the policy

of a minister's journal be carefully analyzed and selected. The editor is conscious of the challenge and is asking for help.

In reply we are able to announce a plan which creates a board that will meet regularly and definitely function in directing the editorial policy of this journal. It will be literally an advisory board. We wish to point out the features of this new set-up, most of which are new in journalism.

1. The board is small. It is a five-man body with the editor as chairman. That means that it can be an executive group rather than a debating society. Consultation is easy. Each individual will get an opportunity to contribute.

2. Every member of the board has his residence in Greater Cleveland. This means that they are within easy access and will be able to attend the stated meetings.

3. Each man is recognized in his own fellowship for his outstanding ability as a preacher, pastor and church executive.

4. Those who know these men will point out that they represent diverse theological and social views. So they do. That fits into the tradition of *Church Management*. Our readers include clergymen of every shade of belief, right

(Turn to page 58)



**EVERETT MOORE
BAKER**
Minister, First Unitarian
Church
Cleveland, Ohio

HAROLD F. CARR
Minister, Lakewood
Methodist Church
Lakewood, Ohio

WILLIAM H. LEACH
Editor,
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Cleveland, Ohio

**EDWIN MCNEILL
POTEAT**
Minister, Euclid Avenue
Baptist Church
Cleveland, Ohio

ROBERT B. WHYTE
Minister, Old Stone
Church (Presbyterian)
Cleveland, Ohio

Minister's Hobby Is Bible Inspired Cartoons



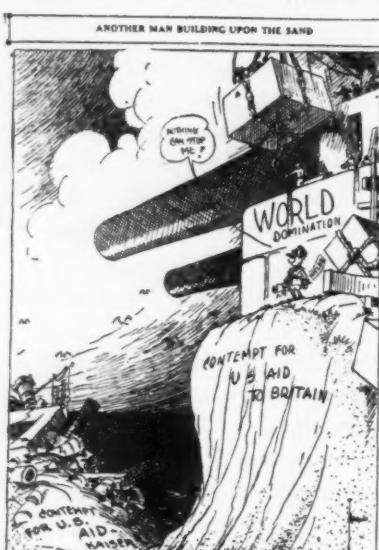
Kansas City Star



St. Joseph Gazette



Kansas City Star



Wichita Eagle



Des Moines Register



Kansas City Star

CARTOONS that refer to the Bible are the hobby of Paul Barton, Methodist minister of St. Joseph, Missouri. In less than four years he has collected more than 100 of them. The cartoons are the work of many different artists. All parts of the Bible are represented, although the artists naturally show a preference for the familiar Bible stories. The story of the deluge and the sending forth of the dove has been a favorite topic in wartime.

The familiar 23rd Psalm is represented by two cartoons in the collection, one of which is reproduced in the miniature. Familiar texts are illustrated. "The fly in the ointment," "Watchman, what of the night?" and "Whatsoever a man soweth, that shall he also reap" are fair examples. Many of the cartoons refer to more than one passage of Scripture, as the one based on the Biblical references to the "thirty pieces of silver."

The artists are not afraid to take passages that are familiar for their texts. The fact that the Adam and Eve story of the forbidden fruit is known to everyone seems to

make it all the more useful to the artist. The same is true of the old story of David and Goliath.

The New Testament is not neglected by the artists. In spite of the fact that the familiar picturesque Bible stories are largely in the Old Testament, the New Testament has very nearly half of the cartoons. Jesus furnishes material in his parables. The folly of the man who built his house on sand furnishes the cartoonist a starting point for picturing the folly of Hitler and his helpers.

The cartoonists have braved the warnings of the writer of Revelation by adding to his book. The reference to the four horsemen has been amended by adding a fifth horseman who scourges mankind with bombs dropped from the air.

The task of the cartoonist is to help humanity to see the sin and folly of the day. We would not expect them to be undue optimists. Most of the cartoons, as illustrated in this group, point an accusing finger with some Biblical text as their vantage point. So the prophets and saints of the scriptures are still pronouncing their woes in the pictures of our modern newspapers.

Watch Your Manners, Young Minister

by William L. Stiager*

This article burns. We thought, at first, it was too hot for publication. To test it we had a friend prepare a letter and send it out to fifteen ministers asking consideration for vacation supply dates. To the time of publication one had replied. And this instance is one where professional courtesy is an obligation added to the ordinary social amenities.

ONE of the most dominant memories I have of my mother is a phrase she used to use every time she sent me off to school, to church, to a "party" or on a visit: "Mind your manners and don't forget whose son you are!"

"Mind your manners!" Sometimes I think that there could be no more important thing for theological schools to teach young ministers than to mind their manners.

Several weeks ago, because of an entre that I have with book publishers I asked a certain great publisher to send free copies of a popular book to twenty-five ministers in this nation who might consider it as preaching material because it had our gospel on every page. The publisher sent them out with a courteous, friendly note from them and another note from me in the envelope.

Recently I received a letter from that publisher saying: "After three weeks we have received but three letters from your ministerial friends even informing us that the books had arrived; and only two letters actually thanking us for sending the books. What kind of business men are you ministers I'd like to ask, with my tongue in my cheek?"

The reason why that publisher felt free to write to me as he did was because I have known him for many years and he has always claimed that ministers are the hardest group on earth to get answers to letters from. He has often said, "You ministers have not even learned the first formula of business courtesy, for the average minister does not answer his letters. In the business world that would be considered the ultimate in bad business and the essence of barbarism in common every day courtesy."

Later I went through exactly the same procedure in asking three other publishers to send free, or "editorial copies" of books to twenty-five preachers, and in each case only two or three

ministers took the time or had the common courtesy to acknowledge the arrival of those free book gifts. In each case the expenditure of the publisher averaged close to \$100 for each group of books they sent out to my preacher friends.

All of which means, of course, that the next time I ask those particular publishers to send out free books they will naturally remember that they were never thanked for the first books and will have a certain reluctance in sending out others. Therefore the first thing that careless manners does for a minister is to deprive him of many courtesies. No institution and no individual is long going to continue to extend courtesies to a man who does not appreciate those courtesies, at least, enough to acknowledge those courtesies and to offer a certain gratitude for them. In other words, courtesy is pragmatic; it works. Discourtesy, or a lack of appreciation cuts that individual off from future favors. Yet in the case of five publishers, out of twenty-five editorial copies the highest rate of response in any single case was five preachers out of twenty-five. That is a pretty low level and percentage of manners I'd say.

One business man, the head of one of Methodism's largest manufacturing concerns in this nation, a firm which is now making amphibian landing barges; such barges as were used by thousands in the invasion of Africa and Europe, said to me a few years ago: "Bill, why is it that you never get an answer to a letter from a preacher? That is almost an unheard of discourtesy in a business man. No matter what the business man thinks of a letter it is a law of the Medes and Persians that he answer that letter. The average, normal business man cleans up his correspondence the day he receives it. I would say that, judging from my experience with ministers, the average minister never does answer his letters, and when he does, that answer is two weeks in coming. The business man who handled

his correspondence in that fashion would lose his position the first year and I don't mean maybe. I wouldn't keep an executive in my company who didn't answer his letters the day they arrived; no matter whether his answer was an affirmative or a negative. At least he is expected to offer the common courtesy of an answer."

Another business man said to me: "You ministers would think it very unusual if you met a business man on the street and asked him a question and he would turn his back on you and not even offer you the courtesy of answering that question. You would think it stranger still if you picked up a book a business man had dropped, or had done a service for that business man and he didn't, at least thank you for that courtesy, wouldn't you?"

I admitted that that would be a strange procedure and then he said: "Well that is exactly what you preachers do. We write a letter; we even do you a service; and do we ever get the courtesy of an acknowledgment of that letter? I'll say we don't! If preachers would remember how such an action would look to them in personal contacts they would shake their sluggish souls awake and answer their letters promptly and always respond to anything a layman does for them with gratitude at least."

One Year's Record

I was wondering just how much truth was in the remarks of these business men, so I kept a record of such discourtesies for a year. One woman entertained a minister and his family in her home five times in a year and not once in all that year did that woman receive a letter or an expression of thanks for that hospitality. That minister and his whole family took that hospitality as a matter of course, as something that was due them. And this year I suppose that that minister is a good deal puzzled because he and his family have not received a single invitation to that home. It is not that that hospitable woman is trying to get revenge for that minister's lack of common Emily Post courtesy. It is just that she does not have the heart to ask them. In fact she isn't sure that they want to come. How could she be sure? And, in addition to that, she just doesn't want people in her home who have as little a sense of appreciation as that minister's

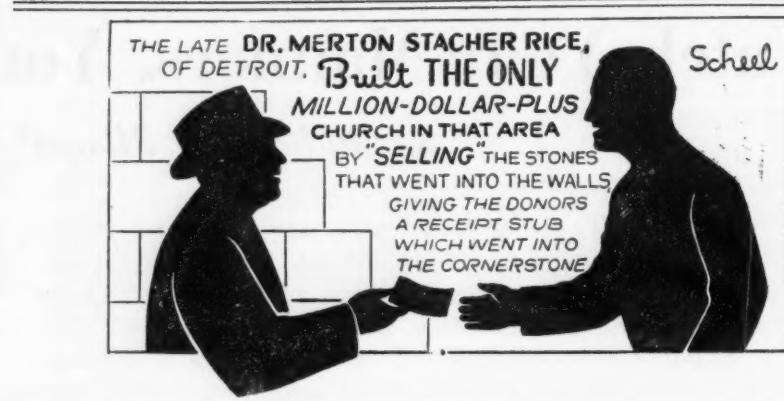
family seems to have.

In a certain theological seminary in this nation it is the custom of the faculty members to invite students to their homes in groups throughout the year. It is no small thing for those faculty members to do. First of all, it costs a good deal of money on a faculty member's small salary. Second, in these days of rationing it is not easy to get food to feed eight or ten extra diners. Third, it means eating up your rationing tickets with great rapidity. In one year of such entertaining, a certain faculty member's wife whom I know had more than fifty students in her home for meals and out of that group of fifty just two wrote her a letter of thanks, a common ordinary "bread and butter letter."

I happen to know a young minister who lost out on getting a church he had set his heart on getting for years, because of a lack of common every day courtesy. The head man on that official board was present when the district superintendent proposed that young minister's name for that church. The young minister was due for a promotion. He was a good preacher. His record had been above the average. But that layman said: "I'll say we won't have him for our minister. He doesn't know what ordinary courtesy is. When that young chap first came to this city I liked him, took him under my wing, had him in mind for this very church when he matured a little. I took him to my club for lunches at least ten times. I even gave him a set of golf clubs, introduced him to a lot of my friends, who in turn offered him many courtesies. In every single case he accepted those courtesies as if they were coming to him and never in a single case did he show the common courtesy of a note or a word of gratitude. He may be all that you say as a preacher, an executive, and a money raiser but no minister who can be as negligent as that in the common courtesies of life has the type of character that we want in this church."

And that was the end of that boy's chance for that particular church. I felt sorry for the boy because he didn't seem to know what stopped that appointment and one day when he was complaining to me that "the bishop and the district superintendents have it in for me," as he put it, I frankly told him exactly what had happened although I did not mention the particular layman's name.

Did that boy thank me for being frank and honest with him? He did not. He resented my "honest offered courtesy" with a bitter resentment and I, in turn, wiped him from the slate of my mem-



ory as completely as I could. That is the natural human reaction to an ingrate of that type and it will happen every time.

Mr. R. A. Long, president of the Long-Bell Lumber Company, once said to me with a good deal of plaintive regret in his tones and no resentment: "I have had bad luck with ministers. I have sent hundreds of boys through college and seminary—have advanced the money for their schooling; without any thoughts of ever getting it back. In fact I didn't really want any of it back. That was just my way of disposing of a large tithe. But I am compelled to say that very few of those ministers ever thanked me for my gifts, even fewer of them ever even offered to pay back those gifts; and some of them became pastors of churches in which they were paid large salaries and they could easily have afforded to pay me back. If they had I would have given that money to other boys who were too poor for an education. It has always seemed a strange thing to me. It is a spirit and an attitude that I do not find even in the so-called hard boiled business world; that lack of courteous appreciation—or even a sense of obligation. I have written letters to several of them asking how they are getting along; and they have not even been kind enough to answer my letters. Perhaps they thought that if they answered those letters they would be acknowledging a certain obligation to pay back the money I had advanced them. However that was not the reason I wrote, I merely wanted to know how they were getting along."

The one experience which focused all of this admonition on my mind is an experience that a certain theological professor had recently with a minister of another denomination in New England. That theological teacher, a fine preacher, is in great demand to fill in when other ministers have to be out of their pulpits. On Friday night before Christmas last year a Congregational minister in a large New England

church called him, frantically saying that he had just received an urgent wire calling him to a western city to settle some family affairs and would that professor take his pulpit two Sundays. He had to leave that very night and was desperate. It so happened that that professor was free, for preachers usually filled their own pulpits at Christmas time and he was really looking forward to two free Sundays with his family. However, he didn't feel as if he could refuse to help that fellow-minister of another denomination in an emergency such as he presented so he said that he would preach for him both Sundays of his absence. Not only that but he used his own car, his own tires, his own rationed gasoline to take those two trips of some twenty miles each way.

Naturally when that absent minister returned to his own church the professor expected a slight remuneration for his services; at least he expected a letter of thanks. But from that day to this he has received neither. Not even a letter of thanks has come from that minister for whom he went out of his way to do a favor.

No, not all ministers are like that. On the contrary most of them are kindly, courteous and thoughtful. But enough such ministers exist to make laymen complain at the ordinary lack of common courtesy that exists. So it behooves us ministers to mind our manners and to the point of overdoing it rather than of not doing it at all. Some preachers go further through courtesy than they do through preaching. Recently a certain minister was transferred from a western pulpit to a large eastern pulpit. I said to the bishop: "Is he such a great preacher that you can't find a man in our own conference for that pulpit?"

"No, it isn't that. He is really not an unusual preacher; but he is a kindly, thoughtful, courteous man. I find that that goes a long way, and that ministers who have those attributes also go a long way."

Shall I Marry the Girl?

by Chaplain Albert N. Corpening

This article appears in "Link," a service men's magazine published by Service Men's Christian League. It was written, of course, to aid men in the armed forces. The advice is so good that we feel that it will help many of our readers as they counsel with the young men and women of their congregations.

HAS that question got you down, buddy? If so, be comforted in your misery by remembering you're not alone—though every fellow in love does have the tendency to think his problem, like his girl, is "the one and only"!

Let's look the question squarely in the face. We won't attempt to make any decisions for you. Chances are, that would be quite futile anyway! But since you're a pretty sober-minded fellow, anxious to weigh all the pros and cons before making your own decision, let's put all the considerations on the scales. Then, when we've weighed them, you're on your own from there out.

Here's one of the first things you should think of: Is marriage in wartime fair to the girl herself? Can you contribute enough for her support? If there's a baby, will your wife receive the care she should have before, during and after the baby comes? Moreover, if you don't come back, will your wife and children be protected? If you are wounded and are unable to work when you come back, will you be a financial burden to your new family? That's serious stuff. But it needs to be faced.

Many war brides are working and will continue to work. They are self-supporting now. If their husbands are fourth-grade or lower, they will be able to draw from their husband's pay and from the government a total of fifty dollars. If a child is born, the amount is increased to sixty-two dollars a month. Brides who work and are thrifty in their home-planning may be able to save money, invest it in bonds, and have something ahead when hubby comes home. If they cannot or do not work, the family allotment should cover the cost of necessities—depending, of course, upon where she lives.

Should the husband die in line of duty, the wife would be eligible for compensation ranging from \$38 up, depending upon the number of children. Application for this must be made to the Veteran's Administration,



Washington, D. C. If the husband carries National Service Life Insurance, she will receive in addition an amount each month, depending upon her age and the size of the policy—for life if she remains single, or until she marries again. This, too, is received upon application to the Veteran's Administration. In both cases, she must submit proof of marriage and age.

If the service man is wounded and is unable to work, how great a financial burden will he be? Congress has provided pensions for disabled service men on the same scale as the last war, or retirement for physical disability at three-quarters base pay (under the provision of Sec. 5, Act of April 3, 1939). Hospitalization will be provided, of course, for those who need it. In examinations for civil service, a preference is given a veteran, the widow of a deceased veteran, or the wife of a totally disabled veteran. These financial arrangements offer a minimum security for the family of a service man who returns.

In a spirit of fairness the service man may also ask himself, "Should I not return, and there should be a child, will it be fair to my wife to assume the responsibilities of a family alone?" Or, "Will it be fair to ask a girl to marry a man who may come back crippled or mutilated, someone in a condi-

tion that she would probably not want to marry at the conclusion of the war?"

The service man can well consider a personal angle of the problem as well as an altruistic one. He knows well enough that both he and his sweetheart will undergo changes as a result of the war. He may ask himself, "Is this the type of girl I want to come back to after the war and to be the mother of my children?" If in his most "unromantic mood he decides she is not, it would be unfair to both of them to be married.

From the standpoint of the effectiveness of the army, there appears to be two schools of thought. The first holds that the fewer home ties and dependents a man has, the less fear he has in going into battle, and the fewer letters he will get from home to cause worry and poor morale. The second argues that if a man has a wife and child he has greater reason to try harder, and fight harder, in order to prevent their falling into German or Jap hands and mistreatment or slavery.

However all this may be, all are agreed that the morale and effectiveness of the married man are largely determined by the character of his bride. Unhappy is the man who has a whining wife, always pitying herself for being left and complaining about his not coming home. Everything is wrong. Can't he find some excuse to get away from his training or manufacture some reason that would get him out of the army to take care of his poor little wife and let the other fellows win the war?

If she is the drinking type, or the kind he might well suspect of "playing around" with other men while he is away, his morale will take a nose dive, if not a crash. He will decide that there was "nothing to her" to start with, and that the only reason she married him was to get a part of his pay to have a good time with while he was gone. In this he may not be wrong. Such wives may claim they are boosting the morale of lonesome service men, when in actuality they are undermining in their husbands one of the principal motives for winning. They are as dangerous as fifth columnists operating in the front lines.

Then there is the gold-digger. This species, common in the last war, is becoming too prevalent in this one.

Her technique is to get married to as many different service men—under as many different names, of course—as time and arrangements will allow. With each husband's transfer or embarkation, she's "on the make" again. Thus she gets a portion of each husband's pay and a family allotment from the government for each marriage certificate she holds. By cashing her checks at different places, she goes undetected. Of course, should she attempt to collect the monthly income from insurance on two or more policies, she would be put to the embarrassing necessity of producing a birth certificate of a different name for each marriage. And often such fraud is thus exposed after a time. But it does not help the situation any for the fellow who married her in good faith and from whose salary she is clothing herself for her next conquest.

I mention the gold-digger simply to show the need for extreme caution when entering into the marriage contract and to highlight the advisability of more than just a passing acquaintance as preparation for taking marriage vows. Some fellows can be unbelievably gullible when up against the wiles of a female schemer!

But complicated as are all the foregoing considerations, the question of marriage for the service man really gets tangled when uncontrolled sex has reared its ugly head. If the man has claimed marriage privileges without marriage, and there is the possibility of a child, what then? Is it fair not to marry the girl?

Of course, this problem is likely not yours. We only raise it because we started out to look at the question of wartime marriage in all its phases. And, sadly, this is one of them. Every chaplain is familiar with the frantic appeals that come from men who, caught in the tangle, want to know what they can do—if not in the spirit of love, at least in the spirit of sportsmanship—to make amends. Or perhaps the appeal comes from the girl herself.

In some instances, nothing can be done, especially if the father of the unborn child is in a combat area or has possibly been killed. Some try to arrange for a "proxy" marriage. So far as I have been able to determine, no state in the union has a marriage law that mentions a proxy marriage. The legality of such a procedure would depend upon the action of the state where the marriage was performed. If legal at all, it would certainly have to be with the absent party's consent and celebrated during his lifetime.

Others secure an exchange of marriage vows over a telephone or radio. Still others draw up a marriage contract in duplicate, both copies to be signed by the man and properly witnessed, sent to the girl for her signature, properly witnessed, one copy recorded in the county records, and the other returned to the service man to be filed with his records or appropriate copies made of it for filing. In the World War, when the practice was followed rather widely, it was hoped that the states concerned would recognize them as valid. In this war, those who try this method can do little more than hope also that they are valid.

All these efforts to protect the girl-wife and to give the status of legitimacy and the father's name to the child may or may not be legal. At no point do our states exercise their rights more jealously than on the question of marriage.

The result is a confusing maze of differing laws. A little over a year ago, I listed the various requirements for legal marriage as posed by our separate states—and the total number of items was more than 150, not counting the differences under each item!

Perhaps some of these days we shall be sufficiently united as a nation to have a uniform marriage law so that people will know what they can do. Marriages performed in other states are referred to as "foreign marriages." The following resolution (S. J. Resolution No. 24), offered as an amendment to the Constitution, has been referred to the Senate Judiciary Committee:

The Congress shall have power to make laws, which shall be uniform throughout the United States, on marriage and divorce, the legitimization of children, and the care and custody of children affected by annulment of marriage or divorce.

Whether this or some similar amendment will become effective in time to help in the present emergency will depend upon the action of Congress and the approval of the states.

All this goes to show that marriages carelessly contracted, as well as marriage relationships entered into outside of marriage, all too frequently and rapidly run beyond the pleasure period into heartaches, worry, illegitimacy or marriages of doubtful legality.

Due to the numerous problems involved in marriages made by military personnel serving overseas, the War Department adopted a policy which provides that no military personnel on duty in the Panama Canal Zone or in any foreign country or possession may marry without the approval of the com-

manding officer there stationed. Although this policy was designed to limit marriages with women where army forces were located, it seems to be equally applicable to men who desire to marry a girl back in the states. Requests for such permission should state frankly the reasons for the request.

To sum up: Marriage in wartime should be contracted only after an acquaintance prolonged sufficiently to know the motives and character of the other party and the desirability of that party as a parent of one's children.

It is a hazardous step and may involve considerable sacrifice and much personal responsibility.

It involves the effectiveness and morale of the military forces.

It may become much more than a personal problem and affect the whole life of a child. It certainly involves the foundations of a home.

The man who takes the marriage vow with its pledge "to cleave to thee and thee alone" and to be true "until death do us part" should before God keep that pledge.

The man who would some day take that pledge should avoid every contact that would make him unworthy of a bride who has kept herself through the years that she might give herself once and for always to the man she marries.

THE NEED OF A GREAT PURPOSE

The trouble with many men and women is that they are busy about a lot of things, but with no one purpose that makes anything amount to much. They are caught in little eddies of their own which seem to have no relationship to the whole of human life. Putting their entire energies into some pursuit that is too small for them, they go turning around in the narrow routine of studying disconnected subjects, or of making money, or of carrying out a particular piece of business; and when it is finished they wonder what it is all about, and have an uneasy consciousness that somehow they have missed the large relationships which could have made all life make sense.

What is the use of seeing plenty of lights that glare in the streets without seeing above them any principles that are steady like the stars? People who ask that question may begin to feel the deep unrest of those who know that they are lost; and they need to hear a voice that says to them, "I am the way, the truth, and the life." Walter Russell Bowie in *Which Way Ahead?*—Harper & Brothers.

Fire Safety in Churches

Fire Prevention Week a Good Time to Check on Structural Hazards

*by Leonard F. Maar**

THE United States will observe Fire Prevention Week October 3-9, and that is a fitting time for churches to review the precautions that are—or are not—taken against fire.

There are about 2,500 fires every year in churches, which damage or destroy these buildings. In 1942, there were 2,600 with the total damage estimated at about \$6,000,000, or an average loss per fire of \$2,307. This is nearly six times greater than the average loss per fire in all occupancies, which for that year was only \$443.

The reason for the large loss per fire in churches is found in the character of the structures. The large area of the church proper, high-ceilinged, with plenty of vents for free access of air, gives fire, once started, a good chance to grow, unless stopped in its incipiency, and to reach such proportions that heavy damage is almost certain.

Fire Chief Nicholas Phelan of Pittsburgh, where there are 626 churches, or one for each 1,136 people, has the following to say about church fires:

"The features in the case of churches which promote the spread of fire also serve to make fire fighting difficult. The church, under fire conditions, usually becomes such a sea of fire, smoke and hot gases that the firemen cannot enter even with gas masks. For this reason fire fighting operations are conducted from the street or at the door entrance."

*Safety Research Institute, Incorporated.

"Another factor which renders inside fire fighting dangerous is the probability of roof collapse. If the fire gets a fair start, heated gases quickly accumulate under the roof. Here they continue to accumulate until a draft of air brought about by a window breaking in, or from some other source, supplies the oxygen needed for combustion. If the roof supports happen to be unprotected steel they quickly buckle under the intense heat and permit the collapse of the roof into the church interior. Usually, this collapse also causes wall failures. Therefore, when a church fire gains headway it usually causes a total loss."

There are two elements in fire safety that will prevent such disasters. First is a program of fire prevention. Second, is ample fire protection.

Fire prevention should begin with a program of inspection that will reveal the ordinary fire hazards, and continue with provisions for eliminating them.

The most common cause of church fires is defective heating plants and their tributaries, chimneys, smokepipes and flues; they should be inspected every heating season to make certain they are in good condition. Defective electrical wiring is second on the list as a fire cause; to prevent fires from this source, all new installations of wiring or appliances should be made by a competent electrician, and from time to time old installations should be inspected.

Lightning is the third most common cause of church fires. The only way to prevent them is to install lightning rods. That is practically impossible during the war because of the priorities on copper and insulating materials, but, as soon as possible, churches without this protection should make provision for obtaining it.

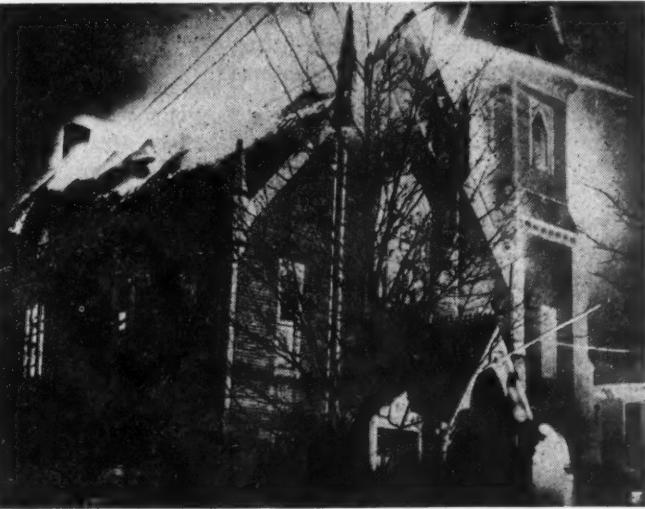
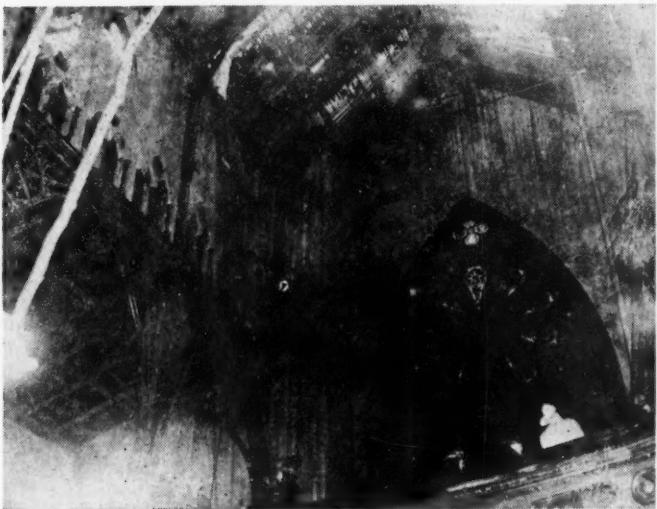
These three fire causes alone account for seventy-six per cent of all church fires, and all of them can be corrected.

Few churches are protected by sprinkler systems or standpipe hose, but these are the heavy artillery of on-the-premises fire protection. In new construction, such equipment should be considered.

Fire extinguishers are the first line of defense against fire, and many churches have them. There is an amusing true story that illustrates the value of fire extinguishers in a church.

Firemen were called to a church on Long Island, and upon arrival they found the edifice filled with melody as well as smoke. A congregation of more than 300 Negroes was singing "Jerusalem the Golden" with a vim that was amazing, considering the smoky atmosphere. The firemen learned there had been a panicky moment when the smoke first bellowed up behind the pulpit, and cries of "Fire!" had arisen from the pews. But the pastor was equal to the occasion.

"Hold ye," he commanded. "Stop, I say. There is no danger now. Stop



This Must Not Happen to Your Church

before some of you get killed. Stand where you are until you get a command from me."

Then the pastor directed three deacons to descend to the basement to see what was wrong. The deacons tramped to the basement as solemnly as they passed the collection plate, and it was only a moment before one of them reappeared.

"The fire is at the boiler," he reported. "Brother Smith has the fire extinguisher and he is working it. The fire will be put out."

Thereupon, the pastor motioned to the organist and choir to start a hymn. The congregation was in the midst of it when the firemen arrived and found the fire was out.

"Brethren and sisters," concluded the pastor, "you can now be at ease. I want to thank you for your confidence in me and your brave conduct. As a result, you see we are all safe. I will now proceed with the sermon. The text I already had chosen is eminently appropriate for the excitement of the last half hour: 'The Lord has done great things for us whereof we are glad'."

A number of such instances of the successful use of fire extinguishers could be cited, but they all add up to the same conclusion—that they are essential to the fire safety of the church. They should be located near all fire hazards, in boiler rooms, kitchens, and within easy reach of meeting rooms and the church proper.

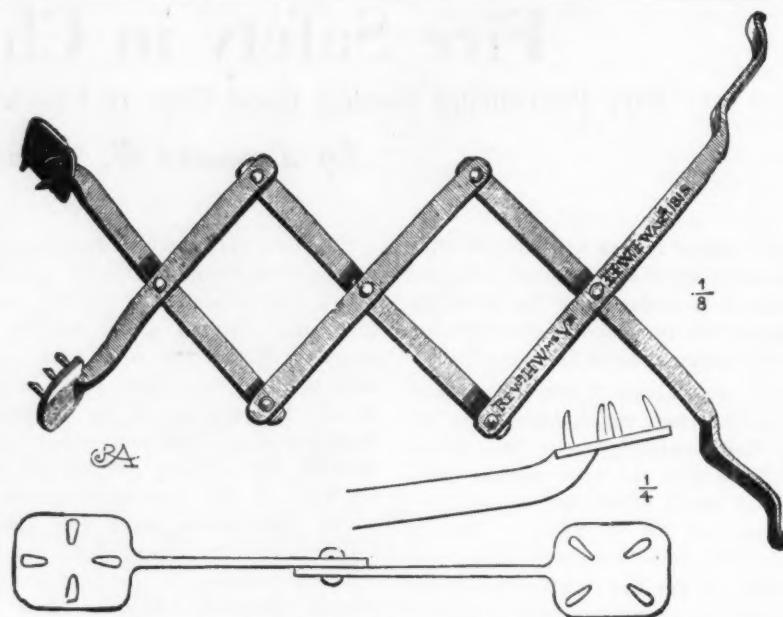
Having extinguishers available is the first step in protection against fires when they first break out. Equally important is proper servicing of the equipment. All extinguishers should be inspected at least once a year and should be recharged, if necessary. With the present difficulty of obtaining standard equipment, there is added reason for taking proper care of existing equipment.

Fire Prevention Week is a fitting time to see that all these precautions against fire are taken.

TO PREVENT CHURCH FIRES

Despite the difficulties of replacing church buildings many fires occurred during the past winter. A study of scores of situations convinces one that most church fires may be prevented.

The Interdenominational Bureau of Architecture has devised a two-page blank to be used by local churches in examining their building to prevent fire hazards. This will be sent on receipt of a dime or stamps sent to E. M. Conover, director, 297 Fourth Avenue, New York 10, New York.



IRON DOG TONGS AT CLYNNOG FAWR.

An important person in the English churches of the sixteenth and seventeenth centuries was the dog-whipper. It was his responsibility to whip the dogs from the church where their barking and fighting disturbed the public worship. Many times the dog-whipper combined his duties with that of the sluggard-waker. The combined duties might bring one as much as 15 shillings per year.

The tongs shown in the illustration give an idea as to how the more vicious dogs were handled.

NAVY PRAYER BEFORE BATTLE

The following prayer is the historic prayer of the United States Navy before going into battle. Commander Harry D. Power was the commanding officer of a large vessel making deliveries of supplies and ammunition to the island of Guadalcanal. No chaplain was on board. Fire from shore made it impossible for him to call the men together for the prayers which he would lead. So he had mimeographed copies of the prayer prepared and distributed to the men. With the prayer went this note:

"Tonight won't you join me in the following prayer for our success tomorrow. Make everything right in your heart and you will have nothing to be afraid of."

The Prayer

Oh most powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to Thy Divine Majesty in this our necessity, that Thou wouldest take the cause into Thine Own Hand, and judge between us and our enemies. Stir up Thy strength, O Lord, and come and help us; for Thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us, Thy poor servants, begging mercy and imploring Thy help, and that Thou wouldest be a defense unto us against the face

of the enemy. Make it appear that Thou are our Savior and mighty Deliverer, through Jesus Christ, our Lord. Amen.

SOUTHERN BAPTISTS REPORT RECORD CONTRIBUTIONS

Contributions to the Southern Baptist Convention during 1942 reached an all-time high of \$52,247,662—exceeding the previous year's donations by \$7,390,055, according to a compilation of reports prepared for presentation at the denomination's annual meeting, recently canceled because of wartime restrictions.

Per capita giving was listed at \$9.75 for each of the body's 5,367,129 members.

A report on educational activity disclosed that the Southern Baptist Seminary enrolled 528 students for the current session, the largest registration in the history of the institution.

Another report recommended that the Church's Committee on Public Relations "ascertain the post-war plans of other Baptist bodies with a view to correlation of effort."

Read

CHURCH MANAGEMENT

Found in Prosperous
Churches

Sermon Building

by Eric M. Robinson*

IN the early days of double-entry bookkeeping two distinct books were kept. First there was the journal in which a record was made of all transactions, and secondly there was the ledger to which these various entries of the journal were transferred. Later, many transactions were recorded directly in the ledger, and the journal consequently had a more limited use.

It seems to me after some seventeen years of collecting materials for sermons that two such books should be in the possession of every minister. He should have a journal (or an index) in which he makes a note of where various quotations and illustrations are to be found; and he should also have a ledger (or a sermon builder compiler) to which he can transfer these entries when he wishes to outline or prepare a sermon.

Surely every minister has needed some illustration for a sermon, and he has not known where to find it. It is no use relying upon the memory. He may know in what books the illustration is likely to be found, but even this does not relieve him of spending perhaps hours searching for it. Then, too, such an index may make sermon building a comparatively easy matter. When you have collected half a dozen illustrations all bearing on the same theme, it is not difficult to assemble them together, and to inquire how they might

*Rector, St. Andrew's Episcopal Church, Newcastle, Maine.

be fitted into a sermon.

You may perhaps come across an incident which reminds you of a sermon you heard years ago (and which you have largely forgotten) on *He sat where they sat*—Ezekiel 5:15. You think to yourself: "I would like to preach on that theme some day, and I would like to use this illustration." If you are wise you will make a note of where the incident is recorded. Some time later you may come across another incident also bearing on this theme. This also should be indexed. Let us see how this works out!

All manner of illustrations for other themes would of course be interspersed with the above.

SERMON COMPILER (OR LEDGER)

Having indexed a considerable amount of material on one particular theme, it is now time to turn to the ledger. Transfer your entries, and give them at somewhat fuller detail. Indeed, if they are not too long it is a good idea to type them out and place in the sermon builder. For example:

(1)

Doran's 1930—360:

When Dr. Samuel Gridley Howe was starting his school for the blind in Boston, he realized that if he would help the blind he must be able to put himself in their place. So he tied a bandage over his eyes and wore it for some time every day, "so that he might realize a little of what it meant to be blind." And from that time on he became the most remarkable teacher of the blind that has ever been known.

Incident or Quotation

- (1) Dr. Howe's School for blind, Boston
- (2) F. H. Ballard
- (3) Oriental writer
- (4) Clayhanger—son could not understand father
- (5) Poem—God be thanked that our dear Lord became man, like us men
- (6) Whitman, etc.
- (7) The Incarnation (Mathews)
- (8) Quintin Hogg
- (9) Arnold Toynbee
- (10) Edward Everett Hale & Booker T. Washington
- (11) Jane Addams

INDEX (OR JOURNAL).

Where Found

	Suggested Theme
(1) Doran's Ministers Manual, 1930—360	He sat where they sat
(2) Christian World Pulpit, September 19, 1935	"
(3) Richard Roberts: "What's best worth saying"—p. 128	"
(4) Arnold Bennett's novel	"
(5) John Oxenham: "The King's Highway"	"
(6) Fort Newton: "Living Up to Life," page 330-1	"
(7) Tarbell Teachers' Guide, 1911—375	"
(8) Doran's Ministers Manual, 1928—161	"
(9) Expositor's Minister's Annual, 1933—278	"
(10) Query	"
(11) Query	"

(2)

F. H. Ballard:

Like a wise man, he set himself to share their lot before speaking with his tongue. He must see life with their eyes, feel what they had felt, put his shoulders under their burdens, before the Divine word could be spoken with the right accent. So he sought out the captives by the River Chebar and sat where they sat and remained there astonished seven days.

(3)

Oriental Writer Quoted by Roberts:

My friend, you and I shall remain strangers to life and to one another and each to himself until the day when you shall speak and I shall listen deeming your voice my own and when I stand before you and think myself standing before a mirror.

(4)

Clayhanger:

There is a scene where the father tells the son that the son cannot appreciate the father's attitude because the son has never had the father's experience. The father had to work from early childhood.

(5)

Oxenham:

Now, God be thanked that our dear Lord became
Man, like us men!
Subject to man's infirmities,
But without stain.

He suffered in our frail humanity
The cross, the pain—
To teach us that from earthly loss
Comes heavenly gain.

We could not look on Thy full glory,
Lord,
Nor bear the light,
So Wisdom veiled the Light with Love,
To suit our sight.

Dear Elder Brother, to our succor sent,
Light-clothed in Love,
For our souls' full enfranchisement
To joys above.

(6)

Fort Newton:

Walt Whitman, who was a nurse during our Civil War, said: "I do not ask the wounded man how he feels; I myself become the wounded person."

He also refers to Charles Reade's novel: "Put Yourself in His Place."

(7)

Tarbell's, 1911—375

In the Divine Incarnation, Christ came and sat where we sat. We often ask the question, Why did Christ come into the world and take the form of a man? Because men were his children, because he loved them, and because the way to take hold of them was to bring himself down into their condition that he might sit among them as their brother in adversity and need; that they should be able to know him, hear him, see him, and feel him, and thus, by the power of divine sympathy and redeeming love, he might have easy and direct access to every human soul. Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God.

(8)

Doran's, 1928—161:

Quintin Hogg, founder of the Polytechnic, son of a wealthy merchant, be-

came interested in ragged boys of West London, tried to teach them and failed. Said: "The trouble is, I do not know the language of these boys." Put on old clothes and became a shoebblack. Worked and slept with the boys. "I know the language now, and I know what they want." Founded small school which grew to be the great Polytechnic, from which thousands of boys have gone. Knew every boy by name. Gave his entire fortune for the school and the boys.

(9)

Minister's Annual, 1933—278:

Arnold Toynbee at Oxford rented a flat where he lived with the poor and destitute. Wanted to know "how the other half lives." The experience changed his life. Founded Settlement movement. (Compare Jane Addams and her Settlement House.)

(10)

Charles E. Locks 1883, B. M. I.

(Query Tarbell):

A young Negro arrived in Boston for the first time, seeking employment. As he made his way along the intricate streets, tugging a very heavy valise which contained all his earthly possessions, almost overcome by fatigue and loneliness, he felt a hand slipped in beside his own as a kindly man helped him to carry his load. The grateful boy thanked his new friend, and the man replied: "Look up, and lift up, and lend a hand." . . . And that was a notable day for the Negro race and for human character when Edward Everett Hale eased the burden of Booker T. Washington. The obscure, ignorant child of slavery got his vision and call; and already a whole race has felt the uplifting power of his ready hand.

(11)

Jane Addams (Query Source):

Everywhere she went in Old World cities, she visited the quarters of the poor. She developed a great sympathy for them, and made up her mind she would dedicate her life to helping them to help themselves and to give them a chance to make a better living. . . . Toynbee Hall and the People's Palace in East London greatly impressed her by their work for the poor. On her return to America, she with two other persons and friends, founded Hull House in Chicago.

I have also read of someone who sold himself into slavery in order to preach the gospel.

* * *

Having read through your ledger several times and having allowed the theme to sink into your subconscious mind, the sermon should almost form itself. Certainly it should be easy to make an outline, and then to proceed to the final draft of the sermon. Some of the illustrations may be used in the actual sermon, and all of them will stimulate one's thinking along the desired channel. For the minister who has had adequate training in a theological seminary, the making of sermons should not be a too difficult task.

How I Gather My Material

*by Thomas A. Warner**

"WHAT kind of glasses do you use?" asked a young minister of a preacher of experience and distinction. "I use homiletic spectacles," was the reply. "And pray, sir, what are they?" asked the young man.

To which the senior replied: "I look at everything through my preaching. I am ever on the alert to find, not so much topics from which to preach, as illustrations for abstract truth. I find my illustrations here, there and everywhere. I try to look at everything homiletically—art, science, history, and the newspaper, as well as the Bible, and especially I try to look at the commonest affairs and incidents of life in this light, for here I find the most apt and merchantable supply of illustration. And in this I have no such great a teacher and example as Christ himself."

I look at everything through homiletic spectacles. I read newspapers, periodicals, magazines and books with preaching and writing in mind. I mark any item that appeals to me. If it is in a magazine or book I copy it on the typewriter.

Once a day, usually the first thing in the morning, I collate the material. Frankly, I have found this a somewhat monotonous task, but it has paid big dividends.

After considerable experimenting, I adopted a very simple filing system. I paste the clippings on sheets of paper, using two sizes, 8½x5½ for the larger clippings, and 5½x4½ for the smaller ones, using 8½x11 typewriter paper. (If I was starting a new file I would use only the 8½x5½ size.) I put a rubber band round each section, and put all the material in a drawer in my desk.

The selection of the topics for the file was somewhat of a problem. I have done considerable experimenting. At first I used a great number of topics. In practice I found that many of them overlapped. So I finally decided to use only comprehensive topics. I find it is much easier to come upon needed material when that plan is followed.

My file is now indexed as follows:

Adversity
Affliction
America

Benevolence
Bible
Biography
Books
Business
Christian
Christianity
Christian Work
Children
Christmas
Criticism
Church
Church School
Comity
Conversion
Death
Easter
Education
Errors
God
Government
Health
Heroism
Holy Spirit
Home
Human Nature
Humor
Hymns and Music
Industry
Jesus
Law
Life
Marriage
Ministers
Mothers
Nature
New Year
Oddities
Prayer
Psychology
Recreation
Race Relations
Religious Education
Sacrifice
Satan
Science
Sin
Sociology
Speech
Sunday
Temperance
Thanksgiving
Vocation
War
Wealth
Women
Worship
Young People

Another problem is to decide under which heading to file a clipping. Many of them can be appropriately filed under a number of different headings.

Here is an example. Said a venerable farmer, some eighty years old: "I have lived on this farm for more than half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During the time I have rarely

*Congregational minister, Cleveland, Ohio.

been absent from the sanctuary on the Sabbath, and have never lost one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be happier I must have more religion."

That could be filed under "Christian," "Worship," "Sunday," "Health" or "God." I have it filed under "Christian" because that is the most comprehensive topic.

I have found that it is better to file contrasting topics under one head. Under "War" I also file all items about "Peace." Related topics I file under one head. For instance, under "Death" I file all material having to do with death, resurrection and the future life.

When preparing a sermon or article I select the material needed from the file.

To illustrate. Suppose I am preparing an Easter sermon on the topic, "The Living Christ." The text is, "I am he that liveth, and was dead, and behold, I am alive for evermore"—Revelation 1:18. I look through my material under the headings "Easter," "Jesus" and "Death," and find more that I can use.

When I have used a clipping I withdraw it from the file so as to avoid using it again.

I enter topics and texts in a loose leaf book, as I gather them, under the same headings that I have my clippings filed.

The most rewarding method of gathering texts is to read the Bible systematically, book by book, in one of the modern translations. When this is done, many unacknowledged texts are discovered which, when developed, give new life and freshness to one's preaching.

One Sunday, Dr. Robert W. Dale, the famous English preacher of a former generation, introduced his sermon as follows: "When I was in Wales last autumn, slowly recovering from my serious illness of the previous summer, I read through the New Testament carefully, in order to discover what great and important elements in the teaching of our Lord Jesus Christ and his apostles had held an inadequate place in my preaching, even if they had not been omitted altogether. I marked several passages which declared or implied a truth or duty of which I had seldom or never spoken or enforced with sufficient earnestness. One of the marked passages was the one I am about to speak of this morning, 'If any man's work shall abide which he buildeth thereon, he shall receive a reward'."

TEXT BOOK-CHAPTER-PAGE OR VERSE, OR LIBRARY NUMBER			CLASSIFICATION		
FOLDER FOR MANUSCRIPT AND MATERIALS OF DISCOURSE (Including Pamphlets, Clippings, and Illustrations.)			<input type="checkbox"/> Explanatory <input type="checkbox"/> Illustrative <input type="checkbox"/> Argumentative <input type="checkbox"/> Persuasive		
Topic _____			DELIVERIES		
Title _____			Date	Hour	Place
Alternative titles _____			Results & Comment		
FILING KEY (*=Preference, X=Cross Reference)					
Textual _____					
Topical _____					
Serial _____					
Cross Reference Notes _____					
General Remarks & Criticisms _____					
* General Character of Audience Addressed					

Folds to Size 6½" x 9¾". Will accommodate Sermon Manuscript Sheet Either 8½" x 11" or 5½" x 8½"

Many *Church Management* readers have found this manila folder most helpful in the collection of sermon material. The folds at the edges and bottom make it a container for clippings and references. When the manuscript has been completed it provides a cover for filing and annotating the sermon. This magazine will be glad to send you a single sample for ten cents; in quantities of twenty or more, five cents each.

To avoid using a text a second time I mark in a Bible each text as I use it.

I have found this method of gathering illustrations, texts and topics eminently satisfactory. I now have on file several hundred unused clippings, and hundreds of unused texts and topics.

RELATIONS NOW SATISFACTORY

Relations between the Protestant churches and the U. S. O. are now on a satisfactory basis, according to the Federal Council Bulletin, which announces that "well-defined, cordial and mutually gratifying understanding" has been achieved between the Y. M. C. A. and the churches.

As a result of this understanding, Protestant work in the U. S. O. "has an avowed and conspicuous religious emphasis," according to the publication, which is the official organ of the Federal Council of Churches.

The Y. M. C. A. represents the Protestant churches in U. S. O. operations. Other agencies affiliated with the organization are: the National Catholic

Community Service, the Salvation Army, the Young Women's Christian Associations, the Jewish Welfare Board, and the National Travelers' Aid Association.

The Federal Council Bulletin reports that the Y. M. C. A. has appointed official church leaders to its Army and Navy Department, placed clergymen on its staff, and freely consulted the churches regarding its program.

"Of the more than nine million items of educational and religious literature which it has printed and distributed, over eight million are of a religious or inspirational character," the journal states.

An increasing cooperation between the churches and the U. S. O. in local communities is also noted.

The announcement clears up charges made a year ago that the U. S. O. program lacks religious content and that Protestant agencies within the organization have failed to cooperate with the churches as closely as have Catholic and Jewish agencies.

Clergy Exempted From Withholding Tax Law

IT was welcome news to many ministers to learn that clergymen, as a class, have been exempted from the withholding tax collection plan. We urged this last fall when the Victory tax was first collected by this method. The salary received from the church is but part of the minister's income. In addition he receives fees and honoraria which must be included in his taxable income. At the same time he is entitled to certain expense deductions which the pay-as-you-go tax does not recognize in the annual accounting.

While the clergyman has been exempted from the collection of the tax through deductions from his pay check he has not, in any way, been exempted from the tax itself. He still must pay the tax. The only difference is that he gives a personal accounting and pays the tax direct, just as he did before the Victory tax was instituted. The new law makes it a little more complicated but the minister will handle the matter himself.

The new law which exempts the minister from the withholding system of collection does not exempt the lay church employees. If any of the lay church employees receive more than \$12 per week the treasurer must deduct the tax from each pay check. If the employee is married and the other partner to the marriage has claimed the full income exemption of \$1,248 the treasurer must withhold twenty per cent of any pay check, however small. The law is rather strict on this point. It says:

"Every employee shall furnish his employer a signed withholding exemption certificate, on Form W-4, relating to his status for the purpose of computing the withholding exemption. The employer is required to request a withholding exemption certificate from each employee, but if the employee fails to comply with such request *he shall be considered for withholding purposes as a married person claiming none of the personal exemption for withholding and having no dependents.**"

Our issues of January and February of this year contained extended discussions of the minister's income tax. Everything said in those articles with the exception of the reference to the Victory tax stands. The minister's income is subject to the normal tax and surtax. He is entitled to deductions for the use of his automobile and other traveling expense in connection with his work. If the church furnishes him

a parsonage that need not be reported as income. If the church gives him a cash allowance for parsonage rent that is to be reported as income. All fees and gifts, except gifts given without any consideration of service, must be reported. Wedding fees, funeral fees and gifts given in consideration of pastoral service are definitely income and are to be reported and taxed.

If the minister's income tax for 1942 was less than fifty dollars it has been forgiven by an act of Congress. If the tax for 1942 was between fifty dollars and sixty-six dollars and seventy-five cents, fifty dollars is forgiven. If the 1942 tax was more than sixty-six dollars and seventy-five cents, seventy-five per cent is forgiven. The rest must be paid. All payments made in 1943, however, apply on the 1943 tax and the balance due on 1942 will be paid in two installments, one on March 15, 1944, and one on March 15, 1945. Or, if preferable, the whole amount may be paid on March 15, 1944.

The new law also provides that the taxpayer who pays direct must file a declaration on September 15 estimating his income for the year of 1943. If the income for the year is to be more than 1942 he can pay the additional tax

due in installments added to the 1942 tax on September 15 and December 15. If his estimate made on September 15 is in error he can file an amended declaration on December 15. If at the end of the year it is found that the estimate is more than twenty per cent from correct the taxpayer is subject to certain penalties.

In addition to these estimates of September and December the taxpayer will file on March 15 his final return. In this he will list his exemptions and deductions and give the final accounting just as he has in the past. He will be entitled to credit for the amounts withheld from his check in connection with the Victory tax. In addition he may claim the other credits against the Victory tax. These credits will refund up to forty per cent to a married person and up to twenty-five per cent to a single person on the following payments:

1. Premiums paid on life insurance policies in force September 1, 1942.
2. The amount by which any personal indebtedness has been reduced.
3. The amount you may have paid for additional war bonds during the year.

The procedure through which a minister and other church workers may take credit for 1943 taxes already paid and pay the balance is well set forth in the table below prepared by Mr. John Greiner of the National Council of the Protestant Episcopal Church.

	Married—No Dependents	Other Workers
	Clergyman	Clergyman
Estimated salary	\$2,500.00	\$2,500.00
Estimated other income	250.00	250.00
	<hr/>	<hr/>
Estimated gross income	\$2,750.00	\$2,750.00
Estimated deductions	180.00	180.00
	<hr/>	<hr/>
Estimated net income	\$2,570.00	\$2,570.00
Less personal exemption	1,200.00	1,200.00
	<hr/>	<hr/>
Estimated surtax net income	\$1,370.00	\$1,370.00
Less earned income credit	250.00	250.00
	<hr/>	<hr/>
Estimated normal tax net income	\$1,120.00	\$1,120.00
Estimated Victory tax net income	\$2,750.00	\$2,750.00
Less specific exemption	624.00	624.00
	<hr/>	<hr/>
Estimated income subject to Victory tax	\$2,126.00	\$2,126.00
Normal tax at 6%	\$ 77.20	\$ 77.20
Surtax on \$1,370 (13%)	178.10	178.10
Victory tax on \$2,126 at 5%	106.30	106.30
	<hr/>	<hr/>
Estimated tax	\$ 361.60	\$ 361.60
Summary:		
Estimated tax	\$ 361.60	\$ 361.60
Victory tax withheld (first six months, 1943)	46.46	46.46
	<hr/>	<hr/>
Balance	\$ 315.14	\$ 315.14
Less estimated tax withheld (second six months, 1943)	None	125.16
	<hr/>	<hr/>
Balance	\$ 315.14	\$ 189.98
Less payments on 1942 tax in March and June, 1943	127.65	127.65
	<hr/>	<hr/>
Balance 1943 estimated tax to be paid in equal installments on Sept. 15 and Dec. 15, 1943	\$ 187.49	\$ 62.33

*The italics are ours.

Protection for Service Men and Their Families

The minister has constant opportunity to counsel with the wives, parents and dependents of men in the armed forces. It is well that he have the necessary, exact information which will answer their problems. In addition to this paper we have prepared a more complete booklet, "Legal Rights of Members of the Armed Forces and Their Families." It has been written by Jacob R. Freund, attorney-at-law and tax consultant. A copy will be sent upon receipt of fifteen cents by the publisher of this magazine.

THE members of the armed forces of our country not alone have the security of all laws of the nation but, in addition, Congress, appreciating the disruption of their civic status, has provided many methods for giving them still more aid and assistance. Many men have gone into the service without a knowledge of these laws and many more have failed to convey the information to their families. This is an attempt to present a few of the basic things which will be helpful.

Pay and Allowances

The American soldier is the best paid soldier in the world and Congress has been generous in providing for the support of his dependents. The allowances are available for the families of an army man below the rank of staff sergeant and that of any navy man below the grade of petty officer, second class.

There are two classes of dependents: Class A and Class B. Class A dependents include the wife and his children; Class B includes the parents and brothers and sisters who may be dependent upon him.

The pay of the American service men through the grades of master sergeant and chief petty officer are shown below:

Army	Pay
Private	\$ 50
Private, 1st Class	54
Corporal	66
Sergeant	78
Staff Sergeant	96
1st or Tech. Sergeant	114
Master Sergeant	138

Navy	Pay
Apprentice Seaman	\$ 50
Seaman, 2nd Class	54
Seaman, 1st Class	66
Petty Officer, 3rd Class	78
Petty Officer, 2nd Class	96
Petty Officer, 1st Class	114
Chief Petty Officer	138

Family allowances are payable to the families of army men below the rank of staff sergeant and of navy men below the rank grade of petty officer, second class. The allowances are the same in each of the eligible grades.

A wife with no children receives \$50 per month—\$28 from the government and \$22 which is deducted from her husband's pay.

A wife with one child gets \$62 per month—\$40 from the government and \$22 from her husband's pay. The government grants \$10 per month for each additional child.

A divorced wife may get \$42 per month. Twenty-two dollars of this comes from her ex-husband's pay and \$20 from the government. This may vary, however, depending upon other dependents.

When the dependents belong to the B Class the \$22 per month is taken from the man's pay; to this the government adds an amount. If the dependent is a parent the total is \$37 per month (\$22 plus \$15); if there are two dependent parents the amount is \$47 (\$22 plus \$25); when the dependents are one parent and one sister the amount is \$42 (\$22 plus \$20); when there are two sisters and parent the amount is \$47 (\$22 plus \$25).

There are also allowances to B Class dependents when the service man has Class A dependents, with \$5 in each case coming from the soldier's pay and the rest of it coming from the government. For instance, in case of Class A dependents the allotments would total in the following cases: one parent, \$20; two parents, \$30; one parent and one sister, \$25; one parent and two sisters, \$30.

In connection with the payments to dependents it is well to know that the service man must include the amount deducted from his pay in his income tax statement but the amount the government gives the dependents is con-

sidered as a gift and is not considered, for tax purposes, as income.

The usual procedure is for the service man to make the application for the payments to his dependents. He is given the opportunity for this when he is in the induction center. It is well for him to have with him his birth certificate, marriage certificate, divorce papers or other documents which will establish the truth of his application.

If the man himself fails to file the necessary papers his dependents may take the matter up with the proper authorities and make their claims. They will need the proper forms in making the request and must have on hand satisfactory documentary evidence to substantiate their claims. Forms may be secured by writing, in the case of the army, to the Office of Dependency Benefits, 213 Washington Street, Newark, New Jersey. Dependents of men in the Marines should write Inspector's Office, Headquarters, Marine Corps, Washington, D. C. If the man is serving in the Coast Guard the dependent may present his request to Commandant, Coast Guard, Washington, D. C.

The benefits for the wife of the service man does not stop here. Under certain conditions she is entitled to use of the government hospitals and if, in the case of child birth, such hospital is not available, may secure an allowance for one near her home. For pre-natal care \$35 is available, \$25 for delivery. Ward rates are available for hospitalization. In case of the death of her husband she will receive a pension and if he has taken out war risk insurance with the government she will receive benefits from that.

Pensions and Insurance

If an enlisted man dies while on official status benefits will be paid to his survivors as follows:

Widow, under fifty years, \$38 per month; aged fifty or more, \$45. These payments continue until death or remarriage.

If there are children the first child under ten gets \$10 per month, the first child ten or older gets \$15. Each other child under ten gets \$8, each other child over ten gets \$13. The maximum for a widow and children is \$83. Unmarried children's benefits continue until they are eighteen, or until they are twenty-one if attending school.

If there are children but no widow one child gets \$20; two children, \$33; three, \$46; and each additional child, \$8 more. One dependent parent gets \$45; two, \$50.

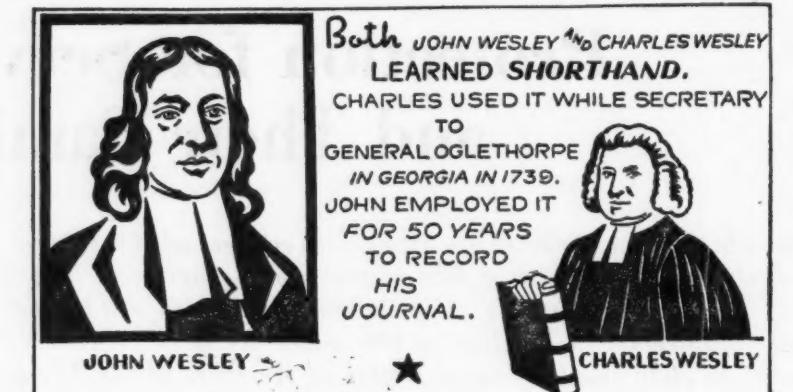
If the service man suffers a service-connected disability he is entitled to compensation varying with the extent of the disability. A combination of several disabilities could bring him as much as \$285 per month. Partial disability is compensated on a pro-rata basis. For example, if a man would draw \$100 for total disability but is only ninety per cent disabled, he will draw \$90. In addition there are payments for specified losses of members of the body.

The United States has never forgotten its service men and their families after wars have been won. Through a system of hospitals and homes, numbering into the hundreds, they have received medical and invalid care. Pensions have advanced as earning capacity has decreased. While it is impossible to prophesy what the future will bring in this respect the experience of the past assures one that there will be many economic and social compensations for the service man and his family.

In addition to the death benefits paid by the government the soldier may secure a minimum of \$1,000 and a maximum of \$10,000 war risk insurance. The war risk insurance is a term insurance issued by the government. The service man makes his application when he is inducted into the service and the cost of the premium is deducted from his monthly pay check. Cost varies with the age of the soldier. In case of death the beneficiary receives the face value of the policy in monthly installments, depending upon her age. For instance, a widow under the age of thirty would receive the insurance in 240 equal monthly payments.

The service man may, of course, continue his own life insurance policies written with the various insurance companies. Most of these remain in force even though the man is in the army. Most companies have clauses which make non-effective the double indemnity for accidental death in case of war. These companies are anxious to cancel such provisions and reduce the premium charge proportionately.

The problem with many men will be how to continue to pay the premiums on their life insurance while they are receiving the pay of a soldier. To aid these men the government agrees to guarantee the payments to prevent the policies from lapsing. The total amount so guaranteed to an individual is \$10,000. The government does not pay



the premiums nor is the insured freed from his obligation. The government does guarantee that they will be paid and the insured is given two years following the conclusion of the war to pay them. Should he die before then the amount due will be taken from the face of the policy before it is paid his beneficiaries.

If one wishes to take advantage of this insurance feature he should write for the proper forms to Veterans' Administration, Washington, D.C. Two forms are needed for each policy to be protected. They are to be filled out by the insured and the signature witnessed by his superior officer. One copy then goes to the government agency and one is sent to the insurance company which has issued the policy. Having filed their forms he need not refrain from paying the premiums. But it is well to have them filed so that if through accident or delay payment is not made his insurance will not lapse.

Debts

What happens when a man goes in the army owing money? The government has made provision so that in most cases he will not lose his interest in automobile, homes, business or other items in which he may be interested. If the man has debts on which he is paying more than six per cent per year, the interest rate upon his entering the service becomes six per cent.

If he has the obligation of a mortgage on his home the law provides that the obligation may be stayed or suspended during the service in the armed forces and for a period beyond the war, equal to the number of months of service.

The family of the service man cannot be evicted for non-payment of rent if the rent rate is less than \$80 per month. The landlord, however, has the right to show that he is entitled to his pay and the government may issue an order for an allotment from the soldier's pay to pay the rent.

If the service man owes an amount on his automobile and is not able to pay, the company may, on court order, repossess the car. Then the court will order it appraised and the company must pay the service man the amount or value over its claim.

Should the man in the service be sued and a judgment secured against him and the court is satisfied that the man is unable to meet the judgment because of the military service, it has the power to stay the execution until a period after the war and halt any attachment or garnishment of the property.

These provisions are not intended to relieve the soldier or sailor of his personal obligations but to give him a chance to deal with them in an orderly way when he returns to civilian status.

Income Tax

Service men will be required to pay income taxes. However, they get a higher rate of personal exemption. The new law provides an additional exemption of \$1,500. This makes the personal exemption of the single soldier \$2,000. The married soldier, without children, has an exemption of \$2,700. To this \$350 is added for each dependent. He is not required to report clothing food nor shelter as income so the average non-commissioned soldier, unless he has other income, will not pay any income tax.

Only the cash income is reportable. The amount taken from the pay of a married soldier (\$28 for his wife) must be reported as income but the portion which the government adds to it (\$22) need not be so reported. The government considers that as a gift, so it is not taxable. The deduction made from the monthly pay for insurance must also be reported as income.

The soldier's exemption is so high that only commissioned officers will pay the tax. However, they are not subject to the pay-as-you-go collection plan. They will have to report on their income and make payment as do pro-

(Turn to page 25)

"Silence Is Golden"

by Agnes C. Montgomery*

"The first rule for ministers' wives," says Mrs. Montgomery, "is to learn that silence is golden." Then she tells the difficult experience through which she learned this lesson. Both readable and helpful.

UNLESS a girl has been manse-reared she's green as a spring onion regarding the little secrets which make for successful parsonage living.

Helps should be provided her as she starts out upon her voyage, not after she's hit the hidden reefs. A thousand and one hints might be given her regarding "the cloth," like "X marks the moth hole, detour."

One of the greatest helps I know of is repeated emphasis upon the fact that "silence is golden."

If a girl knows herself to be just naturally a talking woman she should think twice before seconding the motion to marry a minister. There is no job among the professions, excluding perhaps secret service and the diplomatic service where a woman needs more discretion than in the ministry. Because, of course, the success of her whole life and work depends upon her ability to get along with other people. She is constantly circulating from group to group and must know intuitively when and whom to talk to, whom to avoid, and when to say nothing. At least nothing on the subject under discussion, particularly when the pan is on the fire, as it usually is where two or three are gathered, and somebody's being cooked. Or when this or that intimate friend feels that she cannot live unless she knows everything the preacher's wife knows.

One of the hardest battles in the war of wifehood is the battle for silence. Isn't it strange that not one of the lovely fairy tales with which most of us are familiar has its little prince or princess at its christening bequeathed the gift of silence? Yet no gift could bring a child greater reward and avert more error than the gift of consciously controlled silence; the power of mind which guides speech into intelligent utterances only, and withholds from expression all thoughts destined to bring havoc upon the head of the speaker.

Manse marriage is undoubtedly the home of the brave but it is scarcely the

land of the free, particularly not of the free speaker. Yet the field is overflowing with subject matter, and it's no mean art to be able to properly circumscribe patter. Silence in public, however, is more easily learned than silence in domestic realms.

When I married into the ministry I knew proficiency was required in acting everything from Judy O'Grady to the Colonel's Lady. It's been a bit of a shock though to find out how long Judy's part is and what few entrances are required of "The Lady."

Unfortunately, like many other manse wives I know, most of my training had been for the wrong role. I couldn't cook worth a dime; my sewing was definitely on the wild oats type, and while I didn't mind cleaning and polishing the house, dishwashing got me down terribly. When the first baby arrived I realized that having babies isn't any more "natural" for a woman than it is for a man. By that I mean of course that she doesn't take to it any more skillfully nor with any smoother grace than a man would if he had the same circumstances forced upon him. This, while it made new subject matter for conversation, on long evenings, did not in any way induct my man into diaper washings, and I began to learn then something of the fine art of keeping quiet.

When we moved from New England to Pennsylvania an aged aunt of my husband's came to live with us and help with the house while I cared for the children. She taught me more about the value of silence faster than I would ever have learned it otherwise. I can't say the lessons were easy nor sweet. Victory through silence is almost as devoid of pleasure as "strength through joy" is; however the former has the advantage of resembling peace and definitely averting war.

As the years roll along I grow increasingly adept in winning by silence. There have been victories over personal tempers, over the penury which dogs our ecclesiastical heels, over church politics, over the impositions that are made on preachers' wives by parishioners,

over envy, malice and rebellion. Silence has been a powerful friend, plucking me safely out of one unorthodox emotional spree after another, and each time binding me closer to her steadfast charms.

Yet after long years of schooling in the value of silence to parsonage wives I came up against a test one day, and flatly flunked it. Flunked because I forgot one simple little rule. I quote it to you now, and may you never forget it:

"A secret to no friend betray,
If you can't keep it, how can they?"
It happened like this:

I was teaching a course on Preparation for Home and Marriage to a group of adolescents. After class one night a boy came to me with a problem. He was a mighty attractive young fellow, upright, honorable, with a face and form patterned after the Greek god Adonis. One of those rare specimens of humanity who excels everybody else yet who seems totally unaware of the fact himself. Let's name him Tom Sterling.

Tom clerked in a department store, hoping to earn enough money to go to college later. His people could ill afford to lose his support but were ambitious for him to go on with his education.

One of Tom's greatest difficulties in life, it seems, was how to maintain his popularity as a salesman, and at the same time defend himself against the too obvious admiration of girls who were interested in him primarily as a man.

It happened, as fate would have it, that one of the chief and most distasteful of his pursuers was Tom's boss's daughter, Shirley Ritz, and Tom's boss was our No. 1 layman. "Mr. Ritz" headed up every important committee in the church and financially topped everybody else dollars to dimes. His daughter, Shirley, was the apple of his eye and the whipped cream on his shortcake. From what Tom confided in me about her that night I gathered that a little more whipping and a little less cream would have made Shirley a better girl.

Tom's grievance against Shirley culminated in his telling me something else. Something of a shockingly revealing nature against Shirley's cousin, Susan, who happened to be the organist

*Mrs. Frank W. Montgomery, Selinsgrove, Pennsylvania.

in our church. Now there was where the fat went into the fire. Tom's problem over Shirley was easily settled with a little "Uncle Dudley" advice, which ended the session and sent Tom away content.

But I went away heavy with concern over Susan. What Tom had said, and Tom could be trusted, was based on first hand information. If the Ritzes ever found out about her conduct it would be terrible. Or would it? Perhaps they knew about it and didn't care, secretly condoned it. One thing was certain, their not finding it out meant that Tom and I and all his set who knew the truth about Susan must go on pretending she was the angel she looked. Yet was I to keep silent and let sin sit at the organ, lead the junior choir, get away with murder in the eyes of the young people her age? I remember an old quatrain my father used to quote about some of the spliced singers in his choir:

"Jesus wept,
And well He might
To see such devils
Dressed in white."

I pondered the problem all the way home but came to no conclusions. Finally I just decided to call it a night. There would have been no tomorrow for our little story if I had only remembered, "A secret to no friend betray, if you can't keep it, how can they?" But I didn't. I went utterly feminine and next morning over our coffee cups I confided to my super-conscious husband all that had been recently confided to not-so-conscious me.

Naturally, friend husband was shocked. He didn't believe the story in spite of my insisting that Tom Sterling was salt of the earth and wouldn't talk out of his ignorance.

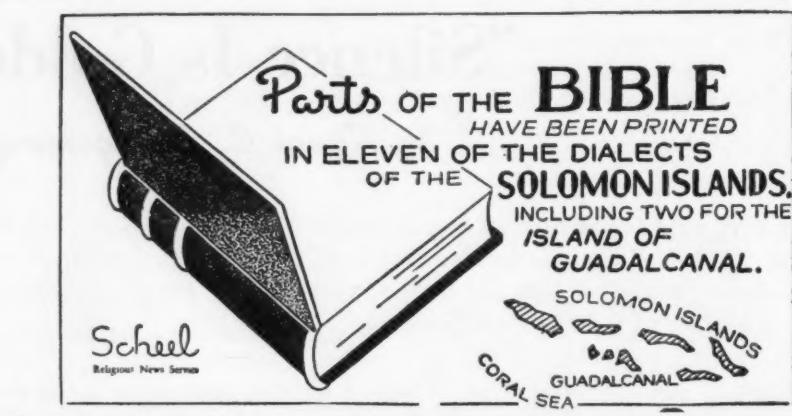
Husband determined to know the truth of the story and if necessary relieve Susan of further church leadership.

"You can't do that to young Tom," I said. "He trusted me. If you expose him he'll lose his job quicker than a wink. You know the Ritzes!"

"I won't expose Tom," he said. "I'll just ask our friend, Mrs. Phixit, to do a little investigating on the quiet. She has means at her command for finding out how true the (unprintable) story is, and since she's a mutual friend of both families we can rely on her discretion."

Well, he asked her. That is he told her the accusation against Susan without revealing its source.

Mrs. Phixit, like her pastor and his wife, was overwhelmed. However she finally recovered sufficiently to promise her support. The Ritzes, we all agreed,



must never get an inkling of the situation unless our investigations proved it absolutely unavoidable.

Okay, that was an excellent agreement. And, mind you, it would have worked out excellently, if, about five days later Mrs. Phixit hadn't broken down under the strain to her controversial nature and impetuously forgotten that "silence is golden." Meeting Mrs. Ritz in market she suddenly wept forth with the story, beginning, "My dear, if it were my girl, I'd want you to tell me."

Well, that cooked the geese. Both Phixit's and ours.

Mrs. Ritz went straight home and phoned her husband over the party line. He tore out to the house, they hopped into one of their many floating powers and wafted themselves over to our little old parsonage like a luftwaffe. Fortunately one of the children went to the door and I had time to compose my countenance behind the curtains, but poor hubby, having been raking the furnace when they arrived, failed to identify their excited voices and got "cotched" with one of his most surprised and unbecoming expressions on.

There was only one aim and objective in the Ritz's visit: to find out where we got our information against Susan, their niece, but "dear as a daughter" girl.

What could we do? They were obviously suffering keenly under their anger. To tell them their own daughter, Shirley, had been the original source of information would have made them furious, not at Shirley, flawless one; but at us for countenancing such an idea. Shirley, of course, would inevitably have led to Tom. Judging by Mr. R.'s mood of the moment Tom and every male clerk in the shop would have been fired, without notice, for their audacity in criticizing their employer's relatives.

Because, of course, Tom could have brought in other boys to prove his point. Probably he would have felt

it necessary to defend himself that way. Tom's parents could not have stood his losing his job, and what an odor that would have caused among other churches of the parish anyway.

The battle lasted an hour. We did very little talking, there was no opportunity. Besides we were getting the hunch by that time that silence is golden.

When the luftwaffe finally took off we had been strafed with every known form of verbal ammunition, but we held firm, and Tom's trust was not betrayed. The prospects of our success in that particular New England parish however amounted to zero plus zero. Sometimes preachers like doctors go around holding the bag.

Susan didn't lose her job at the organ but when we lost the Ritzes' good will, the church lost its biggest paying and most active leader. The weather in one's heart gets terribly bleak and chill during an experience like that. It was wonderful to receive a call to another church sometime later and thus allow the Ritzes to return to a sanctuary that was dear to them long before we ever knew of its existence. We made every atonement we could before leaving, and they were gracious, but there will for ever be scars on the hearts of all of us, particularly Mrs. Phixit's, because I understand she has been in the dog house ever since.

That, my dears, is to teach you why silence is golden and how necessary it is to learn that little old-fashioned verse:

"A secret to no friend betray,
If you can't keep it, how can they?"

The weakest spot in a woman's anatomy lies just behind her teeth. Guard that section well, and remember always that even husbands are fallible. The best thing to do with a secret is tell it to the bed post, some day when you're sure you've got the house to yourself, and all's still.

"Silence is golden."

They Dreamed of the City of God

*A Sermon by Hobart D. McKeehan**

The name of the City from that day shall be, "The Lord is there."—Ezekiel 48:35.

A man must dream or a man must die. Not even the deep, clean blue of the sky Is as fair as the thing which only seems And feeds his life when a wise man dreams.

ONE of the chief glories of man is his ability to dream dreams and to see visions. By virtue of this ability he is more than a creature of clay. He is a son of the Most High and a citizen of eternity. And whatever genuine progress he has made across his fast-flowing years has been the result of his ability and willingness to invest his influence under the command of his best dreams and visions.

One of the most amazing things about these insights of the mind and soul of man is the fact that they have usually come to him in days of darkness and in seasons of tragedy. And the most significant thing about them is in the fact that, while beginning as a personal experience, giving a light and a lift to some solitary soul, they have managed to live on in the heart of the race and with a power at once both haunting and seminal. They have managed to move out across the world disturbing the indifferent, challenging the careless, healing the wounded, and giving poise and purpose and power to good men and women everywhere. The secret, of course, is that man's best dreams represent the haunting presence of God, and his authentic visions are illumined by a light that never was on land or sea.

The truth is that only men who dream dreams and see visions are equipped to sense from afar that community of life and love for which God created man and in cooperation with which man rises from dust to divinity. To be sure there have been all sorts of noble dreams and visions, and none has been without its own significance. It is a long and enchanting road from Plato's *Republic* to More's *Utopia* and on to the world of the *Four Freedoms* envisioned by the united nations. And these dreams and visions tell us much about the aspiring and inspiring qualities of the civilized mind. Nevertheless it is not with these that I am now concerned. It is, rather, with those which have had their origin and set-

ting in some soul's experience of the living God and, in times and under conditions strangely similar to our own. For it is from such dreams and visions of things too good not to be true that we, living under similar circumstances of tragedy and darkness, may find a light and a lift to help us on our way.

I.

Something more than 2,500 years ago a man of God was living as a prisoner in a concentration camp. The camp was located in Babylon. He represented but one of 8,000 families that, before a ruthless invader, had been uprooted from their homes and driven across 700 miles of desert into an alien land. The years of imprisonment reached their tragic climax when word came back to the camp that the oppressor had gone again and sacked Jerusalem, leaving its holy temple a pile of rubble and ruin. But the memories of a golden past had not died out in many a prisoner's heart: "By the waters of Babylon there we sat down, yea we wept when we remembered Zion." Today many a Frenchman is saying the same thing about Paris; many a Pole is saying it about Warsaw; many a Greek about Athens; many a Belgian about Brussels; many a Netherlander about Rotterdam.

But this man who lived in an ancient concentration camp did more than remember. He dreamed a dream. He saw a vision. He did not magnify the crimes of his oppressors—though they were without parallel in all the history he knew. And he did not minimize the sins of his fellow-exiles—men and women who, allured by the easy ways of heathenism, began to accept the vices of Babylon and to forget the virtues of Mount Zion. Indeed, these things broke his heart but they did not frustrate his faith. Like Isaiah and St. Paul, like St. Francis and George Fox, Ezekiel was a citizen of two worlds. And the spiritual world was no less real than the world of nature. Ezekiel was a seer and a prophet. He saw above the din and dust of time. He saw beyond the years. His faith rested upon everlasting foundations. If his feet were in the mud his forehead touched the stars. His faith was firm, his hope a shining lamp, and God his greatest certainty. And so he envisioned a new and better

city, even better than Mount Zion at its best: "The name of the City," said Ezekiel, "from that day shall be, 'The Lord is there'."

II.

The scene changes. It is the latter years of the first century of our era. An aged saint, living in exile on a lonely island, looks out at the dark sins of the Roman Empire, and forward into the growing tragedy and terror of the future. He remembers the sweet fellowship of the beloved community and all the radiant beauty of Christ and his friends. But, like Ezekiel, he does more than remember. He sees more than what is about and in front of him. He thrills with the thought of God. He feels the pressure of the hand of the living Christ. And he sees something too good not to be eventually true:

"And I saw the holy City, the new Jerusalem, descending from God out of heaven, all ready like a bride arrayed for her husband." And with the divine vision came a divine voice saying, "Lo, God's dwelling place is with men, with men will he dwell; they shall be his people, and God himself will be with them; he shall wipe every tear from their eyes and death shall be no more—no more wailing, no more crying, no more pain."

III.

Again the scene changes. It is the year of Our Lord, 410. The sins which the seer of Patmos saw and predicted have had time to bear their fruits. The impossible was happening before the very eyes of men and their minds were dazed. The vast, mighty and proud empire of the Caesar's—the greatest empire the world had ever known—was falling to pieces. It was as if solid and familiar ground had given way beneath one's feet or fixed stars had disappeared from a friendly sky. And, as might be expected, such an unbelievable, yet undeniable, catastrophe caused good men to react in very different ways. Many were simply awestruck and speechless. Others, like Jerome, gave way to violent lamentation. But there was one man who was neither dumb nor hysterical. His name was Augustine, bishop of Hippo in North Africa, and the most influential figure in Christian history since Paul of Tarsus. Augustine had, by the grace of God, been rescued from the futile

*Minister, The Abbey Church, Huntingdon, Pennsylvania, preached in Christ Church (Methodist), New York City.

gropings of a clever intellectual to the steady purpose of a divinely illuminated life. And so in a time of tragedy and terror for the whole of the civilized world, Augustine had a dream and saw a vision. Lifting his eyes above the fair but fragile Community of Man he saw the Community of God. Above the bright but brittle City of Man, which was Rome, he saw *The City of God*, invincible and eternal. Though penetrated with the majestic sorrow of the Apocalypse and touched with many a speculative fancy, the principles of *de Civitate Dei* are as ageless and relevant as its insights are authentic. If, as Bryce affirms, the Holy Roman Empire was built upon its foundations, it must also be confessed that this classic into which the son of Monica poured his dream was more than an inspiring and stabilizing influence in a day of darkness and turbulence. From it, as from an unfailing spring, such men as Anselm, John of Salisbury, Aquinas and many another drew deep draughts of refreshment, while the church universal, Roman, Greek and Protestant continues to find it a treasury of wisdom. And today, when civilization is being torn from pole to pole by global war, we have no need greater than that of sharing the dream and the vision of the African saint.

IV.

Twenty centuries come and go between the sight of Ezekiel in a Babylonian concentration camp and the sight of another dreamer who is exiled from his native and beloved city. This latter man was one of the greatest poets of all time. In pardonably exaggerated language he has been described as "the voice of ten silent centuries." Dante might well be called the Ezekiel of his age. Like Augustine, he saw a world falling to pieces. It was the world of the Middle Ages. The Holy Roman Empire was going the way of the Roman Empire. In Florence, city of flowers and flower of cities, civil disruption was hastening the process of dissolution. The factional struggles between the Whiteshirts and the Blackshirts in which he was unhappily involved, resulted in the exile of the poet. Leaving his wife and four children behind, Dante went forth "in bitterness and the heat of his spirit." Salting his daily bread with tears he wandered from city to city, through Italy and France and, possibly, to England. Few men have ever suffered so intensely. Children in the streets, pointing at him, shouted, "The man who has come back from hell." And they were right. But Dante saw more and he returned to sing of the Love which moves the stars and of that "will

Letters for Bulletin Boards

You may still secure letters for your outdoor bulletin board. You will help the dealers and manufacturers if you will observe the following rules in ordering:

1. If possible send the order for letters to the manufacturer of your board. If you do not know his address send the order to one of the makers who advertise in "Church Management."
2. Be sure to send a sample of the letter. This permits the manufacturer to identify it and if it is made by some other house it is forwarded to that house.
3. Order only the number of letters needed. Metal is scarce and self-rationing will be helpful.
4. Be sure to give the name and address of your church.

By observing these rules correspondence will be simplified and you will receive your letters much more quickly.

of God which is our peace."

Dante's dream came to him sacramentally. It came by revelation. It was a redemptive and healing dream, and no less so for other souls and ages than for his own. In substance it was this: God lives and rules. The church may be worldly and the empire may be doomed, but God abides. Just as in the face of Beatrice he had seen a beauty lovelier than all the beauty of the world, so in God's overruling providence he saw the ultimate triumphs of truth, justice, righteousness and peace.

One could easily be tempted to pause in the times and homes of other of God's dreamers: George Fox, John Bunyan and, more particularly, William Blake. But the whole story cannot and need not be told. The truth is for us what it was for these men. God is and God rules. The kingdoms of the world may shake and fall, but the Kingdom of God remains. The cities of man may dissolve but the City of God, which is the soul's true home, gathers and grows.

Ah, great it is to believe the dream
As we stand in youth by a starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true."

And the dream of the men of God will not fade. The inspired vision will never vanish from our earth. All about our wounded world, one here and one there, are men in whose hearts the dream abides and the vision gleams and glows.

To Ezekiel it was given to express that dream which has been the light and life of the world's one and only religious civilization. To the Seer of Patmos it was given to express a vision

which not only gave courage to the victims of the Colosseum and a kindly light to dark Numidian mines but which will ever be the healing hope of mankind everywhere. To Augustine it was given to see what cannot be shaken in a shaking world, the City of God above, beyond, and yet within the City of Man. To Dante it was given to see that life's true values are beyond the reach of human tragedy, safe and secure in the hands of the living God.

Such, indeed, constitute the content and genius of man's imperishable dream. And in this dream is that which lifts our hearts and leads our lives. It is the dream of a world of justice wherein, as J. B. Priestly has put it, "nobody carries a whip and nobody rattles a chain." It is the dream of a world of freedom in and for God, which is the secret and the glory of perfect liberty. "I dreamt," said Walt Whitman, "I saw the city invincible *** It was the new city of friends."

Though to most of us invisible, let us not forget that the City of God is but the City of Man transformed by the spirit of God. It is the City of Man rescued and redeemed by the living Christ; and, at its center, a new temple of faith and fellowship from whence shall flow a river of living water, giving refreshment to all mankind and changing its arid wastes into a garden of life and beauty.

It is the city invincible. It is the city imperishable. It is the city inevitable. And whether it comes soon or late; whether within the framework of time, or only in perfection beyond these years and the passing fashion of this world, of this we may be certain:

"The name of the City from that day shall be, 'The Lord is there'."

Protection for Service Men

(From page 20)

fessional and business men. They are allowed some extra deductions. The cost of equipment necessary for professional practice such as Sam Browne belt, epaulets, campaign bars, etc., are deductible. Amount spent in performance of duty, in excess of expense money paid by the government, is deductible. But uniforms, cost of laundry and dry cleaning and cost of meals are not deductible. The rental value of quarters used by the officers when supplied by the government need not be reported.

When the soldier or sailor finds it impossible to pay his income tax, he may, providing he makes application, be given a deferment in the matter until six months after war. But he must file the tax return and it is expected that eventually he will pay it.

This provision for postponing payment of the income is also available to the draftee who has the current year's taxes still to pay. He is required to fill out an application which states that he is in the armed forces and is not able to meet the payment.

The intention of the government is to give every possible protection to the men and women in the armed services and their families. The situation, however, is both complex and confusing. The man may secure the information desired by going to his superior officer. When he fails to do this members of the family may find it necessary to assume the initiative. Much depends on reaching the right agency. Then again the matter must be presented with clarity. It is a government prerogative to release involved confusing statements; if you want to get information from a government agency be brief and to the point. When the brief, understandable inquiry reaches the proper agency you will receive a courteous reply giving the information desired.

ALASKA HIGHWAY TO HAVE FOUR CHAPLAINS

Toronto.—The new Alaska highway will soon have four chaplains.

Arrangements are being completed for the appointment of an Anglican chaplain to be stationed at the northern terminus of the highway, a Baptist chaplain at the southern end, and a Presbyterian on the Fort Norman-Whitehorse section.

Donald Amos, the highway's minister-at-large for the United Church of Canada, is now in Ontario seeking additional support for his work.

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech or Manner

A North Carolina associate recently suggested that "worship service" was incorrect since "worship" is a noun or a verb; not an adjective. From Louisiana: "Even if it is a noun, why not use it? Do we not say 'funeral service,' 'dedication service,' etc.?" Comment: True. Many non-adjectives are used as adjectives—*Boy Scout, Sunday morning, wall paper*. "Worship service" can be and often is used. However, it is frequently superfluous. Public worship is a service.

Regarding "The Reverend"—the most abominable error. Ohio: "Our religious papers should agitate for the correct use. . . ." Winnipeg, Manitoba: "Thank you."

From a professor's list of the twenty-five most frequent words in the active speaking vocabulary, words most frequently mispronounced:

1. OF—OV, with a short "o." Never uv.

2. MANY—MEN-y. The "e" is short. Not manny and not minny.

Canada: Toward? Answer: Either TOW-erd, or, in one syllable, tord, to rhyme with oared. No, it is not to-WARD.

"One does, doesn't one?" Well, it is better otherwise. Dr Herbert H. Farmer, of Cambridge, in his excellent book *The Servant of the Word*, says, "The utterly flat, impersonal, and insipid 'one' should be avoided like the plague. And only a little less flat and insipid is the pronoun 'we.' . . ."

On a page just before this, Dr. Farmer says, "Watch your adjectives. Ruthlessly cut out any adjective which is not absolutely essential to, and part of, the truth which you wish to convey. . . . There is something incongruous . . . in staying to decorate the soul's encounter with the living God. . . . Avoid, too, the unusual and purely literary word; do not call a cup 'a chalice,' or a box 'a casket,' or green 'verdant'."

Another phrase which was worn smooth long ago: "Those with whom we come in contact." There are better ways of expressing the thought.

Please send your contributions in care of *Church Management* or to

Aubrey N. Brown,
Presbyterian Church,
Montgomery, West Virginia.

*Charles Scribner's Sons, pp. 64, 61.



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The Priesthood of Believers

Address at the Induction of Officers of the Local Church

by Frank A. Ballard of London

If you turn to any good handbook on Protestant principles, you will find pages dealing with the important doctrine of the priesthood of all believers. The phrase is well known to us all but I am afraid that its meaning is rarely expounded. It is so rarely referred to in the ordinary teaching of the church that even office-bearers might find it difficult to say exactly what is meant by it. They might possibly score marks on the negative side. That is to say they might be able to explain that Christianity—the Christianity of the New Testament—is not a sacerdotal religion, that it is unlike other religions in that it does not depend upon sacred persons, places or rites but is a thing of spirit and of truth.

But while this is true, there is another sense in which Christianity is a priestly religion, only the priesthood is not a class within the church but the entire membership of the church. When I was a very young minister I was one day accosted in the street by an Irishman who approached me as he had always approached the clergy of his own church. I explained to him that I was a minister, not a priest, and in doing so I was speaking a language he understood. But after he had gone from sight the denial troubled me, for I felt in my heart that I was a priest—not because I had been ordained with the laying on of hands but because I had been called into a fellowship which is priestly in the deepest and most spiritual sense. "Ye also," as Peter says, in his first epistle, not writing to any sacerdotal class within the Christian community but to all the brethren. "Ye also, as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Now what are the functions of a priest?

I

First and most obvious of all he must be a man of prayer. He may or he may not be a scholar. He may or he may not be endowed with the gift of tongues. But he must be a man of prayer if he is not to be a fraud. Like the apostle he is praying always with all prayer and supplication in the Spirit. He prays for himself that he

may be guided in all his decisions and kept unspotted from the world. He prays for friends and neighbors and for all in distress. But especially he prays for those who are committed to his charge. If some are sick he remembers them at the throne of grace. If they are becoming indifferent to holy things, if they are critical and quarrelsome, if they are subject to special temptation, he does not gossip about them or preach at them, but he prays for them. In these calamitous days he prays night and day for young men and women going out to strange places, for parents who are anxious and homes that are bereft and men who are wounded or in prison. In this constant ministry of intercession he becomes one with his people—one in sympathy and purpose, bearing their burdens and sharing their joys.

And that constant attitude of prayer makes him a true pastor. He does not call from door to door in a perfunctory or professional spirit; he calls because he cares; and people get to know that he cares for them personally. He knows his people not simply as a congregation but as individuals—knows them as far as time and strength permit in their own homes—knows something of their interests and recreations and anxieties. I repeat it is not a professional relationship—not even like that of the old-time family lawyer or doctor. It is a spiritual fellowship and people know that they can go to their pastor with their problems and fears and that he will have time for them however busy he may be.

Finally, the Christian priest is a teacher as well as a pastor and a man of prayer. He will not simply amuse but he will instruct the flock to the best of his ability. He will sometimes make heavy demands upon the attention of his people. He is not in the ministry to tickle men's fancies; he is there to build them up in the faith. He will expound the scriptures and warn men against popular errors—never accommodating the gospel to people's preferences and never seeking popularity for himself but proclaiming the truth however unpopular it may be.

II

That in brief is our conception of the true priest. I need not say how noble it is, how it is enough to repel any

right-thinking man and yet how it calls and claims even those whom it repels. But let me assure you that it applies not only to those whom we call "ministers of the Word and the Sacraments." It applies to every deacon, every church member, every Christian man and woman. "Ye also are built up as a spiritual house, an holy priesthood to offer up spiritual sacrifices."

You—Sunday school teacher, you so delicate a person that only occasionally can you find your way to the House of God—you, all of you, are called to the ministry of prayer.

That does not mean that you all will lift up your voices in public assemblies—though more of you could do that with profit to the church. I view with much concern the growing disposition to leave all the public utterance to the ordained minister. I view with alarm the decay of the old-time prayer meeting. Even if Mr. So and So did always pray all round the world, was it not healthier than our acquiescence in a solitary voice? Hasn't a Christian congregation come to a perilous plight when it is announced that no public worship can be held owing to the sudden indisposition of the minister?

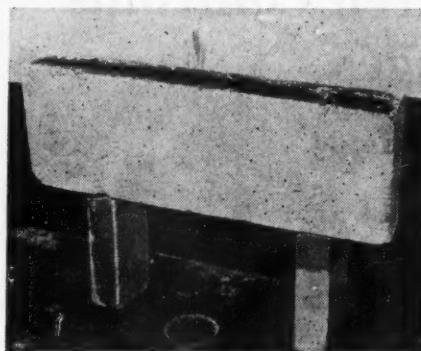
But not to stress the public part unduly—never forget that when you call a man to be your minister you do not invite him to do your praying for you. You invite him to help you to pray. And he will never be the man of prayer he should be if you do not pray for him and with him. Don't pray only in divine service. Pray in your homes. Pray as you walk the street. Make a habit of being in church five minutes before public worship begins and spending it in prayer for the service that is to be held. Stay quietly a few minutes after the service praying that the message may be like good seed on good ground. That is how great ministries are made possible. I see very little hope for these congregations of ours unless we rediscover and remake habits of prayer.

Do you know what will happen if you exercise your priesthood like that? You will be saved from the critical spirit. You will be kept from the temptation to sit in judgment upon minister and deacons and fellow-members. You will become a good member

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Aquella is a white powder. To make the paint it is mixed with water. Color may be mixed in to give the walls any



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tint desired. Or paint may be applied after Aquella has dried. Two coats are usually sufficient for any job. Information regarding this project may be secured by writing the Modern Waterproofing Paint Company, 1270 Sixth Avenue, Rockefeller Building, New York City.

yourself, doing little ministries for other members. You who are deacons will get a new conception of your office. You will realize that you have not been called simply to sit in committee and attend to the business side of church life—nor even to assist the minister once or twice a month at holy communion. You too are shepherds of the flock. And you will begin to take an interest in boys and girls, to say a word in season to help them to Christian decision, perhaps to write to some of them who are overseas. And you who are not deacons of other officers or anything else but the humblest of members, you will take a bunch of flowers to an old neighbor who is ill or perhaps clean a little stone in a lonely cemetery—giving a cup of cold water in the name of Christ. And that is all church work, pastoral work—a part of the ritual of the priesthood of all believers. It may sound insignificant. Actually, it makes, or the absence of it mars any pastorate. A dozen people in a congregation working like that will make a great church. Never imagine that because you are what we call a layman you can do nothing. I was led into church membership by a layman. I was led towards the ministry through the instrumentality of some very simple-minded laymen and women. There is no hope for the congregation that leaves all the pastoral work to the pastor.

III

And I would like to say much about teaching. For while the minister has been specially trained that he may be able to teach and while he is set aside from other duties so that he may be able to study and think and prepare—

according to time and talents all members should be teachers. Some will preach in village pulpit. Some will teach in Sunday school. Many will train their own children in the nurture and admonition of the Lord. All will teach when they don't know they are teaching, for as Emerson said character teaches over our heads. It is what you are rather than what you say that matters most of all. Some who have said least have had the greatest influence. But you must do it somehow and not leave it all to others.

And all your prayer and pastoral work and teaching will be done in a spirit of tolerance and forbearance. If you judge any man, it will be yourself first of all. Recrimination in the church creates an atmosphere in which no good work can be done. We are full of faults all of us but we also should be full of a spirit of love and forgiveness.

Don't think that in thus applying a great Protestant principle, I am pleading as a minister for ministers. The Christian minister should be able to say with the apostle: "I labored more abundantly than they all." But if the minister tries to do everything he will probably do nothing. I am pleading not for a sheltered and a privileged ministry but for the well being of the church. I know the temptation for officers and members to say: "If only we get a good minister all will be well." But it won't be well. A good minister needs a supporting church. The good minister needs a people who love the House of God and are regular in attendance at the means of grace, who give support not only with their money but with their friendship.

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The Rural Church Confronts Changes

*James F. Riggs**

A FORMER pastor was presented to a congregational gathering. The present minister said: "Our speaker is the man who planned for every change. He had workers trained for each possible vacancy. In my ten years as his successor, I have not had to hunt for workers equipped to meet the needs. They were all ready for the call."

This is higher praise than to say that the former minister was a good preacher, or a faithful pastor. The work done had been constructive, and in line with the recognized trends in the parish and community.

Is not this the work of every worthy pastor and church leader? It is exactly what any progressive college or business house would do to meet its situation and the inevitable adjustments which come in any living organization.

*Field representative of the General Council of the Presbyterian Church in the U. S. A.

Yet the church has been very slow to adopt such a policy. Many congregations are suffering unnecessarily because of this hesitancy. Ills which could have been avoided, affect churches because of the lack of constructive planning, and the absence of practical training for workers. Any team which expects to play the schedule for the season must plan ahead—and not only so, but provide for more than one player for each position. These substitutes are as well trained, and may be as good or better, than those they replace when the need arises. They are essential, if the game is to be played, and the schedule to be carried out. So churches need to plan to meet the changes in personnel and economic differences, which arise in every parish. Members move away or die. Good workers are sometimes laid aside by illness. But if others can take their places, the work will go on. If the trends are studied, as real estate men study them,

and if plans are formed and carried through to meet these situations, the church is not taken by surprise. As the changes develop, there are resources to face and conquer them. The church is motivated from its inner life, not conditioned by external circumstances. This is as it should be. But often, it is rare enough to be the exception rather than the rule.

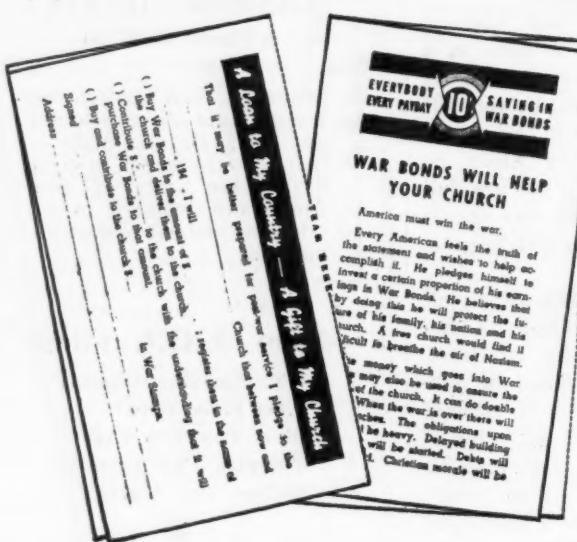
One pastor found no leadership in his church. The most deplorable lack was in the Sunday school. But how could he remedy this when all the able-bodied adults went into the nearby town to work in the mills? For months the problem baffled him. Then the idea came to use the lunch hour of these workers for his training classes. Upon investigation, he discovered two lunch hour periods, one from 11:45 to 12:30 and the other from 12:45 to 1:30 o'clock. He went to the restaurants near the mills, and secured tables in rear rooms where his church members could eat while he taught classes in leadership training. In less than six months he had more trained and certified workers than he could use. He graded them into teams, and worked out a plan of substitution—just as the coach of a team would do. The result was a changed church—in both spirit and personnel.

In a church where the attendance was low, the minister stopped blaming the people or himself, and set about correcting this condition. He enlisted the aid of a teacher of music, who did not attend any church. She agreed to train groups for a choir (for a three-months' trial). With the aid of his wife, groups of children were also trained, until in addition to the adults, there were intermediate and junior choirs. The spirited singing of these groups brought out the members of their families, and of course increased attendance.

But he did not stop with this. He organized the deacons to work on a plan of charting the attendance each Sunday. Absentees were followed up, either personally by the deacons or the pastor. This, of course, created a spirit of alertness in the congregation.

But finer still, was the securing of live subjects for Sunday messages. These came out of the needs of his parishioners. The members were asked to indicate (on cards provided for the purpose) the topics which were most interesting, or most necessary to their own situations. These themes were not sensational. They were practical, and drew eager listeners. While they were centered on personal problems, the Bible and Christian theology were used to throw light on the issues raised.

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The church became a new force to the people. It was alive, and it met life as it was. The church should be a power house.

Most significant of all is the integration of evangelism into the program. When members are trained to do personal work, and to follow up possibilities for bringing new people into the fellowship of the church, real advances are made, not merely by growth in numbers, but in heart satisfactions, as people become participants in the activities of the church. Those congregations which have done this consistently and constructively have flourished even in hard times and under what appeared to be very unfavorable conditions.

The leadership of laity and clergy in planning, and in carrying through what is decided upon to meet the situation, is essential. This may begin in one person, but if it develops other helpers, the church's welfare is assured. Changes can be met successfully if a great spirit prevails in the church.

PLEDGES TO CHURCHES ARE NOT ENFORCEABLE

Frankfort, Kentucky—Promises to donate substantial sums to church organizations, in the form of signed pledges, due sixty days after death from proceeds of an estate, are not enforceable at law, the Kentucky Court of Appeals held in deciding uncollectible \$10,000 worth of similar pledges made by a Warren County resident in 1924.

Henry A. Floyd, Oakland, then a well-to-do Warren County farmer, signed a pledge to donate \$5,000 to Transylvania University; \$2,500 to the Christian Church Widows' and Orphans' Home and \$2,500 to the Kentucky Female Orphans' Society—all Christian Church institutions.

The form of the pledge stated that it was "for and in consideration of our interest in Christian benevolences and in consideration of other gifts and pledges" for the endowment funds of those institutions.

Floyd's will made shortly prior to his death in 1937 made other specific bequests, but contained no mention of the \$10,000 in pledges. The institutions demanded payment of the pledges from the Floyd estate.

The Warren Circuit Court held they were lawful obligations, but the Court of Appeals (Kentucky's highest judicial tribunal) decreed otherwise.

Judge Henry J. Tilford, in upsetting a long line of cases holding similar pledges enforceable, wrote for the court:

"Much has been written concerning

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"... dignified and deeply-moving ... beautiful and worshipful."—Riverside Guild, Riverside Church, N. Y. C.

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the desirability, from the standpoint of public policy, of holding all subscriptions to charities enforceable, and, when necessary, inventing considerations sufficient for that purpose. In considering all the possible results from such a course, the inquiry arises, whether, after all, it is beneficial to society to confer upon an institution, no matter how worthy, the rights of a creditor, and the consequent power to compel one who has promised to donate to its cause, to fulfill his pledge, irrespective of how large a portion of a diminished or insolvent estate it might consume, and regardless of whether the institution has changed its position for the worse in reliance upon the subscription.

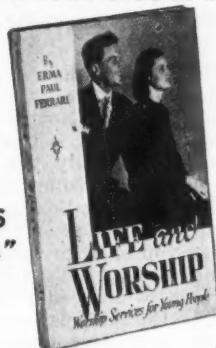
"While our conclusions may run counter to the concept of public policy which has influenced the decisions of many courts, we do not feel that our holding that an actual, rather than an illusory consideration, is necessary to render a charitable subscription enforceable, is injurious to the public welfare. . . . In the final analysis, the determining factor in this case is our conclusion that the instruments sued on are not supported by valuable considerations."

CLERGYMEN DESERT TO PARTISAN GROUPS

Stockholm (By Wireless)—Clergymen mobilized for compulsory military service in the Nazi-occupied Baltic States are reported in many instances to have deserted and gone over to partisan groups fighting the German invaders.

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A man in Congress is there to represent his people who elected him. You are a member of our Church Council. As such, you are representing about twenty members. A Congressman is on his job. How about you? Each of us has a duty and responsibility. We want every "first and last" member of our Council active and interested in the Business end of the Church this year. First meeting of 1943 next Thursday evening at 8:30. Think you'll enjoy getting on the inside of the running of the Church . . . no secrets however. The attendance has been WAY below PAR. Let's get up to "standard."

Sincerely,
WILL G. HERROLD, Chairman.

Will greatly appreciate your help in Church Management of our Church . . . very dear to us all.

"The Business End of the Church"

In addition to administering spiritual uplift, the Church is a Business. Six hundred members can't get together every month, so a Council of forty has been chosen to conduct this business. It won't run of itself. The only things which do are those which RUN DOWN HILL. It is our purpose and endeavor to carry on the business affairs of our Church just the same as any other successful enterprise. To do this we need the cooperation of every member of our Board. At the close of the Conference year, we hope we can say, "We've conducted a good business." Next meeting will be held Thursday evening at 8:30. Let's try to have as near a "100 per cent" as possible. How does your record of attendance stand? Could it be better?

WILL G. HERROLD, Chairman.

"The Church for the Folks on the Hill."

Board of Directors' Meeting!

That's just what our Administrative Council is—a Board of Directors. Our job is to run about a \$6,000 a year business. Not as big as a Bank, but just as important. Our aim is to conduct the business end of the Church economically, yet profitably. We want to be able to give a good account at the end of the year. You are a member of this Board of Directors. A Bank Director seldom misses a meeting. As a member of our Board, we urge you to be present at our next meeting, Thursday evening, 8:30. Let's turn the table—IF you were the Chairman, what would YOU want your Board members to DO? Church business is just as GOOD as WE make it! One hour next Thursday evening in the interests of our Church. You can surely give that. Right? Let us deny ourselves.

WILL G. HERROLD, Chairman.

POST CARDS INCREASE BOARD ATTENDANCE

The above series of six post cards mailed to members of the official board of the Main Street Evangelical Church, Mansfield, Ohio, increased the attendance at board meetings 100 per cent. They were prepared by Mr. Will G. Herrold, chairman of the board. Note the progressive nature of the appeals. The messages were mimeographed on government postal cards. Any plan which increases attendance 100 per cent is worth studying.

Confidence

A firm belief in the trustworthiness of others. Especially true as it relates itself to Church matters. If we can't attend a meeting to cooperate with those who do, than everything they do should be all right. Those who do attend surely appreciate this. Yet as Officials of the Church, it is OUR duty to attend if at all possible. The Business end of the Church is Biblical. The first Board consisted of seven men. It's indeed a fine Christian attribute to merit the confidence of our fellows. Nevertheless and regardless, we need and want YOU at the next meeting of our Administrative Council, Thursday evening, 8:30. Better to answer "here" than "not there." To be counted *ON* rather than just counted is the difference between Victory and defeat. We're counting *ON* you!

WILL G. HERROLD, Chairman.

"And in confidence shall be your strength."—Isaiah 30:15.

"Efficiency"

"In she came—down she sat—laid an egg and up she got." That's "hen efficiency." We're interested in Church efficiency. Efficiency is not paralysis, apoplexy or palsy. It is health, happiness and WORK!

How long would a machine be kept in operation if only 50 per cent efficient? They'd "throw it out the window." To have a 100 per cent efficient Church, we have to start at the top with a 100 per cent efficient Official Board. No organization can "deliver the goods" with only one-half functioning. We can reasonably assume that it would be just twice as good IF both "halves" were on the job. We'd like to know . . . where's the other half of our Council? NEXT meeting, Thursday evening, 8:30. Come! Help to get us on a 100 per cent efficiency basis. Wouldn't it be just grand!

WILL G. HERROLD, Chairman.

Let's make it our business to do business in a business-like way.

"Two Heads Are Better Than One"

An old adage, but still true. Very applicable to Church management. That's the reason we have Boards and Councils to transact business and decide matters. No one man knows it all or can do it all. "It's better to get ten men to work than to have one do the work of ten." Every meeting has its own problems. No routine or "cut and dried" affair. They're "snappy." Begin on time and quit on time. Everybody has his or her SAY. Talk "up" or "back"—either way O.K.

Council means an "Administrative body summoned for consultation, advice or legislative matters." Our NEXT Council meeting, Thursday evening, 8:30. Come even if it does require an "extraordinary" effort. You'll both enjoy it and be doing your duty.

WILL G. HERROLD, Chairman.

"In the multitude of counsellors there is safety."—Proverbs 24:6.

THEY SAY

THE PROPOSED MERGER

Editor, Church Management:

Conversations are under way and studies are being made of the possibility of a union of the Evangelical and Reformed Church with the Congregational Christian Church. The thought, at present, is that the name of the new church shall be "The United Church." Expressions of opinions have been desired.

To the writer, the suggested name is unfortunate. It is negative, or neutral. It is retrospective. More, it would as *Time* quite clearly hinted, be presumptuous to claim for a total of five per cent of Protestants in America the title "United." A church name should have positive meaning. "Evangelical" has such meaning. By that name all non-Catholics are called, in Europe, and elsewhere, embracing the major portion of the so-called Protestants in all the world. "Congregational" is distinctive and positive. It denotes one of the three existent forms of church-government, and presents an idea of religion worth working for. "Reformed," certainly in the New World, is neutral.

Further: a federation, rather than a merger, might be the better way. A fusion of bodies would tend to involve the elimination of variant characteristics, methods and traditions. There is, unconscious but most potent, a present trend toward mechanics, size and regimentation. America has been favored, not otherwise, by her many different religious bodies, all commonplace views to the contrary notwithstanding. Wherever and whenever in history the "one great church" has been achieved, the Reformation, with its excessive costs has been due. Even now, a thorough study of the results of church mergers already accomplished ought to be made. Our Methodist friends have merged. If there has come to be, as a result, in our town, for instance, one more Methodist member or dollar, I just can't find them. I do know cases where mergers have decreased total effectiveness.

Nor ought we to believe even in our day-dreams that Americans are incapable of the attitude of mind or the practices of regimentation from above. We are not different from men in other lands. Circumstances have altered cases. An office can become a bottleneck. In 1924 Dr. Arthur E. Holt said in unvarnished words that there was a real danger that Congregational pastors were being judged negatively for

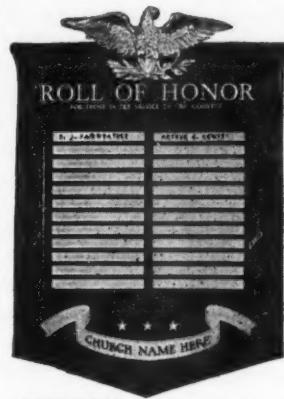
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their prophetic ability, and positively for their ability to please and cultivate the sources of contributions to the treasuries. "He is the greatest friend of Congregationalism who will keep alive its prophetic soul." Douglas Steere recently called attention to the danger to religious freedom in America resultant from the great mergers.

The above is said in the full knowledge that certain mergers are coming whatever may be thought about them. It is being said in the hope that the reasons for past divisions may not be scorned nor talked about as "The Shame of Protestantism." And that the distinguished values of the various bodies may be preserved. That will not be unless there is a recognition of all that has here been said, and much more, and a constructive will and program to that end.

Otherwise mergers will be the beginning of the end of that religious freedom conceived by the founders and Reformers of the great historic churches.

John F. C. Green,
McKeesport, Pennsylvania.

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After having used practically all types of screens, metallic and otherwise, I am convinced that the most effective screen is of white or very light cream window-shade material, mounted on the regular window-shade roller and used just like a window-

Getting Results With the Stereopticon

by Anderson Crain

The increasing use of visual education in our churches because of personal limitations makes this authentic article most timely.

THE stereopticon is not as popular as it would be were it more intelligently and ingeniously used. The first requisite of successful projection is artistic presentation. Second, the subject matter, for best results, must be thrown upon a screen of the very best quality.

Unfortunately, these essentials are woefully neglected in a majority of instances. The projection is too often done in a slipshod way, and the pictures are, perhaps, old-fashioned, poorly colored, or carelessly selected.

It is not our purpose at this time to discuss the material for projection, but we do wish to make clear how the stereopticon should be used to be most effective.

First, it is necessary to secure an efficient projecting apparatus. To be satisfactorily efficient, it must have lamps of sufficient wattage to give brilliant illumination on the screen. It must be so easily focused that there will be no difficulty in getting a clear, as well as bright picture.

The lamp wattage should not be less than 400. Five hundred is better. I have used 1,000-watt lamps, but have found they produce too much heat, and there is danger of breaking some slides unless they are handled very rapidly.

The screen is very important. Too often slides are projected upon a wall or some other such surface. This would not be a great objection if the walls were white. But if the projection is upon any surface that is tinted, there is so much absorption of light that good illumination cannot result.

Many make the mistake of trying to get too large a picture. It is much better to have a small highly illuminated screen. For a moderate size room, a screen six feet wide and five feet high is ample. For a larger room, eight by seven would be sufficiently large. There is very rarely a need for a screen larger than ten by nine.

After having used practically all types of screens, metallic and otherwise, I am convinced that the most effective screen is of white or very light cream window-shade material, mounted on the regular window-shade roller and used just like a window-

shade: drawn down for use and rolled up for protection. Such a screen, mounted on a base of some kind with rollers, makes a very effective ground for illumination.

The most successful users of stereopticons agree that results are most effective if the room is not completely darkened. Usually I make no effort at all to darken the room, for I find that even with white lights in the chandeliers with a highly illuminated screen, such light is not a disadvantage if the screen is so placed as not to receive too much direct light. However, it is better to have the room illuminated by blue lamps, or, if not easily procurable, red lights. Such lighting, while giving plenty of illumination to the room, will in no way affect the screen. It is much more pleasant to be able to look around the room and see one's friends and neighbors than to sit in a completely darkened room. Total darkness will never be necessary if the stereopticon and screen are as efficient as they should be.

Another requisite is a well constructed stand or table upon which to place the stereopticon. It must be absolutely free from vibration. A picture that keeps moving around on the screen is not very effective. I have known operators to set the stereopticon on a pile of books in order to get it to the required height. It is easy to imagine the effect upon the screen. The vibration was so great that every time a slide was shifted, following the picture with the eye almost produced sea-sickness. The operator should handle the machine as gently as possible to prevent the vibration, which, under the best circumstances, may result from too sudden or too violent motion.

For effective projection, avoid the motion across the screen when one picture gives place to another. It is always best to secure, if possible, a double, or dissolving-view stereopticon. When this is not possible, some device should be used to disguise the shifting of the pictures on the screen. This can be done by passing a palm-leaf fan or something of that character before

(Turn to next page)

Important Dates Ahead

TWO important observances are just ahead. Two observances but they dove-tail together. First is Religious Education Week which begins with September 26 and concludes with Sunday, October 3. Our Directory was in error and placed this date one week too late. This is the logical successor to the old Rally Day and provides an opportunity for the presentation of the entire educational program of the local church.

Religious Education Week ends on Sunday, October 5. This is also World Communion Sunday. This day has been growing in importance during the years it has been observed. With the nations

divided by war and racial conflicts everywhere on the horizon, this day offers a wonderful opportunity for the appreciation of the unity of the Christian church.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female; for ye are all one in Christ Jesus.

While a demonstration of the unity of the church is most essential one should not neglect the value of Holy Communion to his own soul. Those who participate in prayer and humility will be conscious of the communion of saints which is limited neither by physical boundaries nor by time and space.

The Stereopticon

(From page 32)

the projection lens when the change of slides is made. A more effective device is a heavy piece of pasteboard six inches wide with saw teeth cut in it two inches deep and a half inch between the teeth. This passed in front of the projection lens just as the shift of scenes is being made produces a rather pleasant and artistic effect.

Most people are accustomed to going to moving picture theaters which vie one with the other in putting on artistic entertainment. They are therefore used to a perfect setting, even though the pictures may be quite mediocre. They are quick to note any lack of artistic presentation in the theater or in any other place. Consequently, unless the stereopticon presents its pictures in an artistic and satisfactory way, they become dissatisfied, and are not likely to return for other such presentations. It is possible to so use a stereopticon that those present are not altogether sure that it is not a moving picture machine that is being used.

I am convinced that, if the above simple rules are followed, a stereopticon can produce very pleasant and altogether satisfactory results in any church.

DISCIPLES TO EXPAND SERVICES

Indianapolis, Indiana.—An increase in the regular giving of churches of Disciples of Christ, and bright prospects for the successful completion of their Emergency Million campaign, was announced here to members of the Board of Directors of Unified Promotion by Dr. C. O. Hawley, executive director.

The million-dollar fund is being used to meet emergencies caused by the war.

Regular offerings during the year ending June 30, 1942, totaled \$1,082,444.58, an increase of \$85,898.22. Regular offerings during the year months have totaled \$634,466.76, an increase of \$71,141.57.

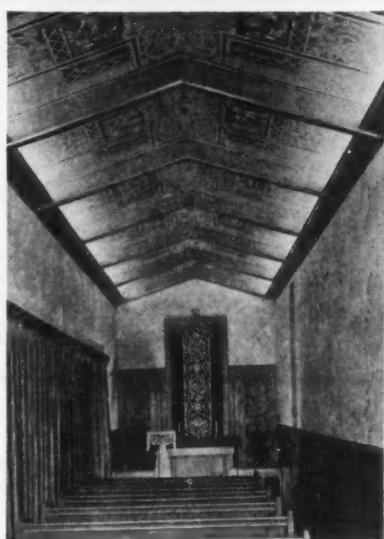
A campaign for an emergency million dollars was launched September 1, 1941, to be completed June 30, 1943. Of this million dollars, \$953,552.00 has already been raised in pledges and in cash.

A definite assurance of gifts totaling \$106,476.51 during the next two months was reported by Dr. Hawley. Only \$96,478.00 is needed to complete the million-dollar drive.

With the \$736,175.05 cash already at hand, hospital equipment has been sent to China, a hospital has been opened in Mexico, thirty young people are in training for post war reconstruction work, churches in industrial and defense areas have been helped, appropriations have been made to churches near thirty-nine military camps, increasing aid has been given military chaplains, missionaries have been evacuated from combat zones, and other emergencies met.

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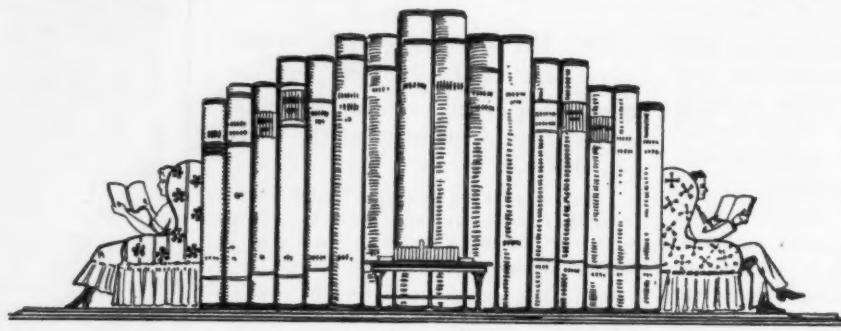
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New



Books

Christian Philosophy

The Philosophy of the Christian World Mission by Edmund D. Soper. Abingdon-Cokesbury Press.

Edmund D. Soper has long been a student of world missions and comparative religion. In this volume he has splendidly synthesized his information in these two fields, much to the benefit of the study here made.

One reading this book cannot but be impressed by the change in approach to Christian missions within the last forty years. At the turn of the century the emphasis was upon the need for "carrying the gospel of Christianity to the non-Christians in order that they might be saved before they went to their deaths as poor benighted heathens." Anyone who sought to point out values in Buddhism, Hinduism, etc., would have been thought to be "a traitor at the court of the Lord."

The author of this volume naturally takes a very different point of view. While not for one minute abandoning the position that Christianity has a unique message to present he is quick to emphasize the fact that there are great values in the non-Christian religions which we cannot afford to ignore. Religion, as he well says, "is always a movement in the direction of God, however he may be conceived . . . in the thinking of a Moslem or Hindu or Christian."

But let not this emphasis be thought of as the main contribution of this book which was adjudged so good as to be a Religious Book Club selection. Dr. Soper's purpose in this volume is much wider than any one emphasis. He considers with acumen and clarity the question of whether there is an adequate Biblical basis for the Christian mission. Why take the gospel to the non-Christian groups? His answer ranges from a study of the appeal to the animists, through the Hindus, Moslems, etc., even unto the Jews. What shall missions do in order to meet the threat of nationalism? What are and must be the motives behind the missionary movement?

Of special interest at the present time due to our new emphasis upon North and South American inter-cultural relationships is an eight-page appendix in which Dr. Soper discusses "Protestant Missions in Latin America."

Also of real help to those interested in the future of missions is a five-page bibliography of well chosen sources on missions, past, present and future.

The W. P. B. has affected the format of this book as is acknowledged by the publishers, but, thank heavens, it has had no effect upon the contents.

I. G. G.

How Do We Know God? by Richard Kroner. Harper & Brothers. 134 pages. \$1.75.

Here is a learned, scholarly book by one who was formerly professor of philosophy at the University of Berlin. Its contents constituted the lectures which he delivered on the Hewett Foundation in 1941-42. It is an extreme reaction to all naturalistic tendencies in religious thought, which many believe have been responsible for undermining the Christian faith in Germany to such an extent that the Nazi philosophy could and did gain ascendancy. It rejects wholly the empirical approach, and takes sharp issue with such American theologians as Douglas Clyde Macintosh, Henry Nelson Weiman and others. And it is quite convincing in doing so.

Some months ago a young disciple of the empirical school wrote a book entitled *What Can We Believe?* After reading it, this reviewer felt that its answer was that we can believe almost nothing. However many words may be used to say so, and however much those who use them may deny that they are so saying, that is always the answer when the starting point is subjective. But alas, when the starting point is objective, as it is with Dr. Kroner, the conclusion arrived at is equally lacking in affirmative content. After reading this book one cannot help feeling that to the question of how we know God the answer is that we do not. In other words, regardless of the starting point, the spinning out of thought in a single direction seems inevitably to produce nothing but cognitive shadows. None of our theologians seems to see that the cognitive process is not resoluble, that in the sundering of subject and object knowledge always vanishes.

Dr. Kroner has rendered a large service by his brilliant refutation of the scientific method as applied to theology and by his limitation of the scope of speculation. But when he himself sets faith apart from reason, differentiates between revelation and knowledge, lifts the Bible out of literature, and posits a religious imagination which is able to afford us a peculiar mystical knowledge, he becomes as sterile as those whom he has annihilated. The resort to such terms as quasi-empirical, quasi-

speculative, or quasi-metaphysical, and superhistorical universality, whatever they may mean, if they mean anything, fails to fill the vacuum left by a knowledge which has disappeared. If this is the direction in which neo-orthodoxy is moving, it would seem to require the repudiation of logical consistency which has characterized all western thought since the dawn of Greek philosophy and distinguished it from Oriental thought where contradictions were never a hurdle.

T. C. J.

Christianity and Civilization by H. G. Wood. The Macmillan Company. 128 pages. \$1.25.

This is the sixteenth in "a new series of books for general reading, concise, expert, setting out all the necessary material for a full understanding of certain urgent political, social and international problems." The general editor is Ernest Barker, Litt. D. The authors of these handbooks of information are British scholars. The University Press of Cambridge publishes the series in England.

Christianity and Civilization admirably fulfills the announced aim of the series. The author is professor of theology in the University of Birmingham. His six chapters were delivered as lectures at Cambridge during the Lent Term, 1942, and now in revised form appear as a single volume. The chapter headings reveal the scope of treatment. They are as follows: "Christianity and Civilization," "Christianity and Scientific Humanism," "Christianity and Marxist Philosophy," "The Christian Co-operative Commonwealth," "The Christian Commonwealth in the International Order," "Good Friday, 1942."

Professor Wood possesses the gift of that clarity of style which is the surest sign of having thought thoroughly on his varied themes. It is evident that he has read the chief authorities on the vexing social problems of his time and he states his agreements and disagreements with them. His little book is very well calculated to inform any earnest student of the strengths and weaknesses of Humanism, Bolshevism, Fascism and Christianity; but, above all, it is an advocate of the last.

F. F.

Heritage and Destiny by John A. Mackay. The Macmillan Company, viii+109 pages. \$1.50.

This little volume by the president
(Turn to page 36)

New Fall Abingdon-Cokesbury Good Books

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Book Reviews

(From page 34)

of Princeton Theological Seminary grew out of the Lyman Coleman Lectures delivered at Lafayette College in February, 1941. In November, 1942, lectures on the same topic were given at Davidson College under the Otts Foundation. The central idea of the lectures is that a sense of heritage is the chief determinant of destiny and that the destiny of man is only really fulfilled in the sphere of history when God is chosen as his true heritage in personal, cultural and national life.

The first lecture, "The Road to Tomorrow Leads Through Yesterday," tends that the revolutions of modern history have all been movements that had their origin in trying to re-capture some idea from the past. The second lecture on "God and Israel" traces the sense of destiny of men inherent in the Jewish-Christian heritage. The third lecture, "God and Culture," criticizes our modern culture for its meaninglessness, its fearfulness and its lack of deep feeling. The cure for emptiness is the incoming of God into life and the cure for fear is to be swept along in the mighty current of God's redemptive purpose for mankind. Modern life needs an experience of grace. The renovation of culture lies along the road of clarification and acceptance of truth about God and the dedication of life to God and his purpose.

The last lecture, "God and the Nation," deals with the three types of nations, secular, demonic and covenant. France was a secular nation. The fascist states are demonic. Britain, Norway, the United States and other nations are covenant nations; not because they are perfect, but because in them God is acknowledged as the source of human rights. The plea is for the establishment of this theocratic principle in the life of nations.

H. W. H.

The Christian Philosophy of History
by Shirley Jackson Case. The University of Chicago Press. 222 pages. \$2.50.

Like a cooling breeze over the desert comes this defense of liberal Christianity by the former dean of the Divinity School of the University of Chicago. Just about when we were ready to concede that Barth, Brunner and associates have taken over the theological field this author gives such a splendid, straight and convincing analysis of the liberal Christian view that we take new heart. Dean Case repudiates the theology of defeat and desperation. He believes that God has spoken through history in the lives of men and women who have been moved by this spirit. He believes that the kingdom comes "not with observation," but through the efforts of God-inspired individuals. The two concluding sentences give the conclusion of the entire volume.

And the eternal God, working by slow degrees through frail human agents and continuing his activity over countless eons of time, insures the legitimate optimism of the Christian philosopher of history. The kingdom of God cometh not with observation but by the dint of strenuous endeavor on the part of men who serve him from genera-

eration to generation.

Now that I have given the conclusion it may be well to outline the volume. There are seven sections to the book, each of which discusses a view of history and serves as a step toward what the author believes to be the true Christian attitude. The divisions are: The Providential View of History; The Human View of History; The Revival of Historical Dualism; The Continuity of History; The Religious Significance of History, and God and the Historical Process.

It has been pointed out more than once in recent months that most of the theological liberals of today are past forty years of age; the younger men have swung to the conservative position. Dean Case will make many of these past forty men feel glad for their own convictions and faith and may make them more vocal in proclaiming them. The cause is not, by any means, lost.

W. H. L.

Bible History

Essentials of Bible History by Elmer W. K. Mould. The Ronald Press. 678 pages. \$2.90.

A Manual of Bible History by William G. Blaikie, revised by Charles D. Mathews. The Ronald Press. 432 pages. \$2.50.

The Ronald Press, which has recently taken over the publications of Thomas Nelson & Sons, among other titles acquired the very excellent *Essentials of Bible History* by Elmer Mould, professor at Elmira College. This work is more than a mere chronological narrative of Hebrew history, which characterization fits the second title mentioned and severely limits it. Dr. Mould's study is topically arranged and often departs from the usual and conventional treatment to show social and economic backgrounds for various developments. His points of view are based on modern scholarly research and all debatable points are thoroughly annotated. As a partial compensation for the brief treatment which such a single volume treatment affords, this work contains many diagrams, graphs, tables and a fine bibliography.

The older book of Blaikie's revised by Dr. Mathews is the more conventional narrative and uncritical approach to the background of the Bible. While the former book would prove challenging to college and seminary students, the latter would probably appeal most to high school groups. This book has twelve full page maps in color which adds considerably to its reference value.

Both books are substantially bound. It is understood that Ronald Press will continue the splendid Nelson tradition in the publications of this type and in this field.

R. W. A.

New Testament History and Literature by Henry Martin Battenhouse. The Ronald Press. 411 pages. \$2.00.

The professor of Biblical history at Albion College prepared this college text book in New Testament history and literature a few years ago and it is now reissued by the Ronald Press in an attractive form. The work is divided into six main sections. The first section presents the New Testament as whole showing especially the nature of

the canon and the problems related thereto. In Part II the author shows how the gospels originated and follows this with an analytical treatment of each of the four gospels in Part III. Parts IV and V treat the world in which Jesus lived and the life of Jesus, while the last section is devoted to the history of the Apostolic Age.

This book is admirably adapted for the purposes proposed by the author. Any college student will appreciate the scholarly though not pedantic spirit. The index is very large and carefully prepared. There is a bibliography for each chapter and the author has selected very carefully although not too extensively from the better reference works. Well-read laymen and Sunday school workers would appreciate this book and pastors would find this review of considerable worth.

R. W. A.

Christian Education

Christian Education and the Local Church by James DeForest Murch. The Standard Publishing Company. 416 pages. \$2.50.

This volume is divided into three parts, viz: History, Principles and Practice.

History reaches back to the earliest records of the Old Testament and seeks to show how religious education was considered an essential even in primitive days. It traces it up through the New Testament, through the early and medieval church, and spends four chapters on modern Christian education and its trends.

The section of the book dealing with principles sets forth the purpose of Christian education, and discusses such subjects as the pupil, the teacher, the curriculum. This is a general survey and presents the different theories which have been held in regard to Christian education, as for example, Shall it be Christ-centered, content-centered or pupil-centered?

The section entitled Practice deals almost exclusively with the local church and its organization to effectively carry on an adequate program of Christian education. The minister's, the elder's, the superintendent's parts are all discussed. The importance of a cabinet is emphasized. Each department of the church school is discussed in a separate chapter, even to the home department. There is a very suggestive and helpful chapter on evangelism suggesting especially the method of personal evangelism.

A book that may be used as a reference book by all workers in the local church, and might very well be made available for them by the local church.

L. N. L.

A Guide for Church School Teachers by Randolph Crump Miller. The Cloister Press. 125 pages. \$1.25.

While this book was written primarily for teachers in church schools of the Protestant Episcopal Church, most of the material should be helpful to members of other communions. The thesis of the author is that any consecrated Christian can learn to teach religion, and in this little volume he sets forth in brief compass the history, principles and methods of Christian education, with particular emphasis on

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the life-centered approach. The chapters on Worship, Administration and on How to Develop a Unit are especially suggestive. The author's analysis of the various techniques of teaching is excellent as far as it goes, but is somewhat sketchy. There are appendices containing recommended lists of lesson material and books for the church school library. This is a good, brief book to place in the hands of those who desire a concise approach to the problems of Christian education.

The author is a member of the faculty of the Church Divinity School of the Pacific.

J. C. P.

Christian Education in the Local Church by Oliver DeWolf Cummings. The Judson Press. 159 pages. Paper.

Here is a book packed with useful, practical suggestions for administering and supervising the program of Christian education in the local church. One would like to make this required reading not only for all theological students but also for church school superintendents and teachers.

After a realistic analysis of The Church of Today, there is a discussion of the Church as a Unit, with particular attention to the details of the unified service. There follow suggestions and plans for the organization of a church committee of Christian education, for the development and training of leaders, and for remodeling church buildings for educational purposes. The advantages of the graded lessons are strongly, perhaps too strongly, emphasized. There are helpful suggestions for reaching the unreached and for finding and enlisting workers. Sample self-rating score cards for teachers are found in the chapter entitled "Guiding and Strengthening Leaders."

In the closing chapter there is an emphasis on the value of long-range planning and on trends and needs such

as the new emphasis upon theology, the creative use of leisure, social education, young adult work and visual education. An excellent bibliography appears at the end of the book. All in all, this little volume merits a wide reading.

J. C. P.

The Alcohol Question by Norma C. Brown. Standard. 115 pages.

Alcohol the Destroyer by C. Aubrey Hearn. S. S. Board of the S. Bapt. Convention.

Here are two excellent textbooks for use in Bible school tuition or for use in youth fellowship group study.

The Alcohol Question has enough lessons for a full quarter. *Alcohol the Destroyer* has eight lessons. In both volumes the material is nicely outlined. There are bibliographies for supplementary reading, graphs, statistics, discussion questions at the close of each chapter, projects and material for home assignment. There is little choice between the books. Both are opportune to meet a much needed educational project. Temperance must come from conviction, not from coercion. It is recommended that Sunday school faculties and boards and educational committees review these books with the thought of offering them as study books for classes in the intermediate and senior departments.

I. C. E.

The Preacher

I Was Made a Minister by Edwin Holt Hughes. Abingdon - Cokesbury Press. 328 pages. \$2.50.

A bishop in the former Methodist Episcopal Church and now a retired bishop in the Methodist Church, Edwin Holt Hughes has given us in this history of his own life a fascinating autobiography which touches too the lives of other men and the history of many

(Turn to next page)

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by C. J. Cadoux

The Religious Book Club, in selecting it as its August book, says: "Here is a book which presents a forceful and clarifying interpretation of what Jesus meant by the Kingdom of God. It vigorously upholds the conception of the Kingdom as something which man helps to build, as over against the more extreme eschatological views. A comprehensive treatment . . . concrete conclusions . . . incisive scholarship . . . the kind of book one will want to keep as a permanent reference book." \$3.00

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Book Reviews

(From page 36)

important movements. His rich sense of humor and the vigor of his personality are evident in these pages.

Bishop Hughes was born in Moundsville, West Virginia, in 1866. His college training was primarily in Ohio Wesleyan University with a year at Grinnell College. He was graduated from Boston University School of Theology and then served the Methodist Churches of Newton Center and Malden Centre (Boston suburbs). From the latter he was elected to the presidency of DePauw University where that institution thrived under his administration. His election to the bishopric in the 1908 General Conference in Baltimore began a long and very useful period of service in Methodism's highest office. His official residences were San Francisco, Boston, Chicago and Washington. While he was in San Francisco, his brother, Matthew Simp-

son Hughes, later a bishop, served in that area as a pastor.

As a fraternal delegate to other branches of Methodism Bishop Hughes visited England and Ireland and extended his visits to Scandinavia. One of the greatest moments of his life was when he stood with the other bishops at the Uniting Conference in Kansas City on May 10, 1939, at the declaration of Methodist Union. As the senior bishop of the Methodist Episcopal Church and the chairman of the Commission on Unification he had been a mighty force in the happy outcome of the union movement.

Bishop Hughes has known all but one of the presidents since U. S. Grant and other people of distinction in the same proportion. He has been a leader in the temperance movement and a crusader for good.

E. S. S.

Preaching the Word of God by Morgan Phelps Noyes. Charles Scribner's

Sons. 219 pages. \$2.00.

This volume gives us the most recent lectures in the famous Lyman Beecher series at the Yale Divinity School. The author received his technical education at Phillips Exeter, Yale, Columbia and Union Theological Seminary, and had Y. M. C. A. experience with the Russian and Czechoslovakian armies before entering the Presbyterian ministry. Since 1905 he has been minister of the Central Presbyterian Church in Montclair, New Jersey.

It would be difficult to overprize Dr. Noyes' offering. For a considerable number of years the Lyman Beecher lecturers have limited themselves to the more specialized treatment of the work of the ministry. Dr. Noyes has treated that work as a whole. Not for a generation has this broader treatment been attempted and, valuable though the contributions have been through recent years, it was time that someone in this period of war, post-war and war again, with its many changes and uncertainties reaching into every parish, should make a further interpretation in the tradition of James Stalker (1890-1891), John Watson (1896-1897) and John Henry Jowett (1911-1912). This Dr. Noyes does in six chapters which leaves no phase of the parish responsibility unexplored. As preacher, as churchman, as citizen, as mediator of the Divine Grace, as pastor and as a leader in worship, he interprets the minister today. The author does not mention himself, but any brother minister will know that what he has given us comes out of his own experience, out of his own searching of mind and heart.

Surely a very great contribution is made to the church when those who minister to the churches are inspired and encouraged and set upon their feet again. That is what Dr. Noyes does for us in fineness of spirit, depth of wisdom and clarity of style, with many a page enriched by a rare and apt quotation. He speaks to us as one of us who knows the glory and heartbreak of our calling, who is aware of our misgivings, our temptations and our opportunities, and who never fails to remind us of that good portion of truth and blessing and privilege which is ours as we remain loyal to our Lord.

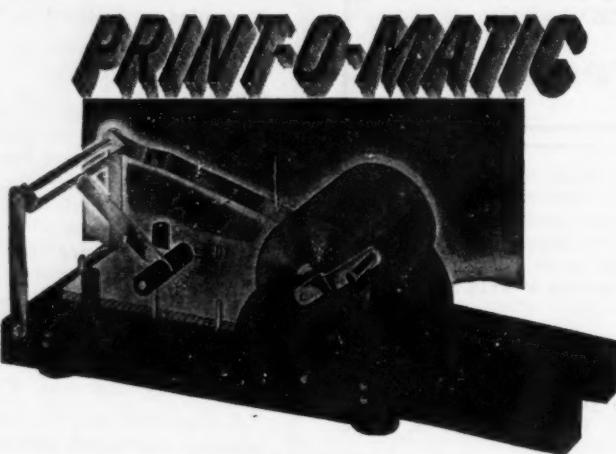
F. F.

The Art of Preaching by Arthur Allen. Philosophical Library, Inc. \$1.75.

Here is a book that should be in the hands of every candidate for the gospel ministry. Every maturing minister will profit by it. It contains just seven short chapters: The Art of Preaching; Preparation for Preaching; Aids to Preaching; What Not, and What to Preach; The Congregation; The Sermon; The Preacher—but these chapters are a gold mine of rich experience and sane, sensible counsel.

In an excellent foreword, Charles S. MacFarland, general secretary emeritus, Federal Council of the Churches of Christ in America, has this to say about the book: "That this little manual should have appeared first in Great Britain in this hour of political, social and moral disaster, is heartening and prophetic and it is warmly commended to the preachers and students of the United States."

A. S. N.



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This new work book has been prepared by Miss Parmelee for use in conjunction with the new introductory course to the *Pastoral Series*, "God and His People," by F. R. Godolphin and E. H. Salter. The material closely follows the work in the Godolphin and Salter book and is based upon the study of the Bible, taking into consideration the study of all the important figures and outstanding events in the Old Testament. A list of recommended reference books is also given. Price, Pupil's Work Book, 77 cents.

Postage Additional

Morehouse-Gorham Co. 14 E. 41st Street, N.Y. 17, N.Y.

A Lost Passion by Edgar Blake. Abingdon-Cokesbury Press. \$1.00.

Bishop Blake has written out of the fullness of his heart a series of seven sermons, which were given by him at the Arkansas Pastor's Summer School in 1942. There is also a very timely chapter on "Effective Preaching." They are messages the man in the street will enjoy and profit by, as well as the minister of the gospel. We feel as we read them that here is a great soul interpreting for us something of the mind of his Master in such a way that all may profit who read. The contents are: Saving the Lost; The Elder Brother; The Rich Fool; The Good Samaritan; The Triumph of the Cross; The Deity of Jesus; A Lot Passion; Effective Preaching.

A. S. N.

Our World

The Survival of Western Culture by Ralph Tyler Flewelling. Harper & Brothers. xxvii+298 pages. \$3.00.

Here is the most satisfactory answer written to Oswald Spengler's *Decline of the West* and at the same time a most challenging call to those believing in the individual and the occidental way of life. The author does not believe that the day of opportunity for the West has passed although he fully recognizes the stress and strain even the hour of testing which is at our door. Essentially Dr. Flewelling is optimistic about the future; perhaps one would better say melioristic, hoping that the rich heritage which has been produced by individuals through our faith in the individual may be preserved and enhanced.

But this book is so much more than a refutation; it is a very analytical positive statement of the development of what we call the western way of life and thought from the pre-Christian Greek and Roman thinkers through all

the years of the Christian centuries. This analysis includes the rise of government, law, education and modern religion. Not the least interesting portion of this fine book is a concluding section of a Quantum View of History.

One of the most stirring appeals of the author is for the rediscovery of the central place of the emotions in building or destroying a way of living. "However ideal any system of ethical precepts may be, it can never move masses of people, without embodying the emotional element." (p. 47)

Regarding our western destiny he says that we have "a choice between only two ways. One is the complete collapse of civilization and relapse to anarchy; the other is the completion of the program on which so much of blood and treasure has thus far been spent—the full realization of the common good—through political and social organization, education and freedom." Even here the author is very specific that "the road to reformation lies not through rationalism, however perfect, but through capture of the emotions. The springs of emotion control the creative imagination, where reason can only assist and direct. No civilization can long survive without religion, and a religion which captures the emotions."

This book is not only a restorer of faith, it is likewise a refresher and a brilliant summary of the life and thought of the people we consider our ancestors. In many ways it is a liberal arts course in embryo.

R. W. A.

Twentieth Century Philosophy, edited by Dagobert D. Runes. Philosophical Library, New York City. 571 pages. \$5.00.

The Philosophical Library of New York City has published from time to time volumes of great value. The im-
(Turn to next page)

"They Are People"

THE NUNS AND PRIESTS WE used to meet in fiction were either very black or very white. The very black ones were great fun and the very white ones were not: but they had this in common that no one had ever met such people in real life. In fact they just weren't people. (Remember the crafty priests, limitlessly evil, supernaturally able, threatening innocent girls with death—or worse. . . . The picture flattered the priestly intellect as much as it slandered the priestly will. Priests as such are not supernaturally able, though they are able supernaturally.)

NOW THE PRIESTS AND NUNS in these modern short stories collected by Sister Mariella are "people." You might meet them. I have met most of them. There's Sister Veronica who "had no illusions: forty years had cured her belief in picturesque poverty." I could tell you the three convents in which I met her! And there's that convent choir described by Sister Mary Frances as "Cats' grand opera, where all are leading sopranos."

THINKING ON AT RANDOM, the mind stops at the masterful priests described by Vincent McHugh (I've met two of them, one in Sydney, one in Glasgow) who would "put the fear of God or man into a creature with a drop too much, whichever he'd choose." I've not met, but would love to (and might, at that) Frank O'Connor's priest who heard the confession of the small boy who meant to kill his grandmother.

I SUSPECT, TOO, THAT I'VE MET Jack English's novice with the obsession for making aspirations and counting them: at least that's the best explanation of the one who sat across from me once in a train going to Philadelphia. And there's Scott Fitzgerald's novice who had once loved dancing and in the novitiate was seen peeling potatoes "putting his arm around the bucket and making irreligious motions with his feet"; I should probably have met him, too, if he hadn't heard me coming.

WHAT IS THE EFFECT UPON the reader of seeing these priests and nuns as people? I think the overwhelming effect is to reinforce our sense that they are something more. St. Augustine tells us how mysterious he found St. Ambrose before his own conversion. "I had no means of guessing, and no experience of my own to learn from, what hope he bore within him, what struggles he might have against the temptations that went with his high place, what was his consolation in adversity, and on what joys of God's bread the hidden mouth of his heart fed."

THESE ARE THE QUESTIONS the layman always feels about the consecrated: their hope, their struggles, their consolation, their joys. This book with its cool and unecstatic realism takes us very deep into the mystery.

FJS.

"THEY ARE PEOPLE: 26 Modern Short Stories about Monks, Nuns and Priests, collected by Sister Mariella," Price \$3.00.

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portance of these volumes lies in their unusual subjects. Here is a volume which will give the reader a survey of the many schools of philosophy of the twentieth century.

For the first time we find in one volume the choice selections of the important philosophers of our generation. Included in this volume are the writings of Tufts, Parker, Urban, Pound, Boodin, Lenzen, Whitehead, Hall, Mackintosh, Russell, Ewing, Hoenigswald, Maritann, Santayana, Flewelling, Farber, Feigl, Montague, Dewey, Winn, Somerville and Chan. These selections present an overview of present-day philosophical trends. While these articles require careful and attentive reading the approach is lucid and the presentation is very intelligible.

This volume will meet the needs of the novice in philosophy as well as the advanced student of it. Such selections as James H. Tufts' "Ethics," A. N. Whitehead's "Philosophy of Life," Roscoe Pound's "Philosophy of Law" and J. E. Boodin's "Philosophy of History" are illustrative of the kinds of writing represented in this survey of twentieth century philosophy.

One of the admirable features of this collection is the inclusion of a Chinese selection. Following each selection is an extensive bibliography. The Philosophical Library is to be congratulated for undertaking the publication of this volume. It is an unusual volume designed not for profit but for intelligent individuals who are interested in studying trends of present-day philosophy.

W. L. L.

Four Freedoms and God by Edwin McNeill Poteat. Harper & Brothers. 155 pages. \$1.50.

The purpose of this book is to show how President Roosevelt's four freedoms may be spiritually obtainable. If these freedoms are only politically understood and sought there is not much hope in them except as a slogan. To quote the president is not to create a new world. But if you really had freedom of speech with responsibility, and freedom of religion with devotion, and a freedom from want determined by a spiritually resourceful people, rather than by a people materially surfeited, you would have a different world. Freedom from fear is even more a matter of men's spirits and is a prerequisite for the exercise of the other freedoms. These freedoms cannot be achieved in any real fashion without a new apprehension of God.

H. W. H.

Anti-Semitism—The Voice of Folly and Fanaticism by Amos I. Dushaw. The Tolerance Press. 116 pages. \$1.50.

This little volume is a history of the Jewish problem. It begins with the Old Testament period when the Israelites were a part of a larger Semitic world. The Greeks were the first noted people to carry on religious persecutions against Israel. This period was followed by the Graeco-Roman period when there was prejudice against the Jew on the part of the Gentile. The problem has intensified in the modern world. The bitterest enemies of the Jews have been Christians whose religion is of Jewish origin. Secular revolutionary movements such as the French Revolution and the Russian

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Revolution did more to emancipate Jews from their wretched condition than did the Protestant Reformation.

The author considers anti-Semitism the shame of Christendom and suggests two solutions: first, that Christians should live according to the religion of the Sermon on the Mount; and second, when the war is over, the United Nations should make it possible for Jewish victims of intolerance to settle in a national homeland in Palestine.

H. W. H.

From a Japanese Prison by Samuel Heaslett. Morehouse-Gorham Company. 64 pages. 60c.

This little paper bound book gives the experiences of a bishop of the Church of England in Japanese prisons. The aged author has spent many years in Japan. At the outbreak of the war he was arrested on suspicion. First he was incarcerated in a jail which would parallel our city jails. From this he was taken to a large and better organized prison. He was finally released and permitted to return to England.

The picture given of the prisons would indicate that Japanese penology is less humanitarian than ours in principle but the actual treatment of the bishop could have been as cruel in many of our local jails. And the police as hard and intolerant.

The affection displayed by his Japanese friends after his release gives some assurance that friendly relations will be possible with Japan after the war. They befriended him in many ways but of course made no statements regarding the war.

On the whole it is a reassuring book and worth reading.

W. H. L.

Psychological

Freedom of the Soul by Dwight J. Bradley. Association Press-Revell. 124 pages. \$1.50.

It is another book on the cosmic status quo and how to clean it up. The day I read this book in a nearby park I came home seeing pole stars of hope for the world and picked up the evening paper and found it covered with race riots in Detroit and Los Angeles and the coal walkout. The stars of hope fell as a fig tree casteth her untimely figs. The author had said, "Americans have been overoptimistic; they have believed too much in the inherent goodness of man." He had warned against the spiritual revival which we keep predicting and that "there is little hope for a 'return to religion'." He had warned against spiritual things—saying they can be devilish. Withal my spirits had risen because he had dared hope that sanity and reason and the scientific mind might bring Beulah. "It is unlikely that it will come through a typical religious revival, for that era is past. Recent efforts to start some such movement by means of a national preaching mission have not fulfilled the hopes of those who initiated them. The crude revivalism of 'fundamentalist' sects may be discounted entirely. Any widespread reawakening in our time will begin unofficially as a manifestation of what might be called a 'secular' idealism . . . arising largely outside the churches. It will nevertheless be a

religious movement in the purest sense."

The book is an appeal to reason, to humanism. The new world will come from man up to God rather than from God down to man.

The author is really thinking out loud. He recognizes the tawdry emotional reactions of human beings; he scolds roundly the Tory attitude of Mr. Churchill toward India and the lip service given in the United Nations relative to the four freedoms. He has hope and takes courage in the late speeches of Henry Wallace, Sumner Welles and Wendell Wilkie.

I came out of the book hoping and read my newspaper, "Zoot suits," "portal to portal," and riots in black and white. I wondered what the fox hole dwellers must be thinking. The author wondered too, "What are our sons and brothers giving their lives for? Only for national survival? Only to defend the *status quo*? Only to restore imperialism? If so, they will find it out; and who will we be to blame them if their hearts become sullen and their spirits lag." As one has said, It would be very easy to reform the world if it weren't for the people in it.

I. C. E.

Religion and Health by Seward Hiltner. Macmillan Company. 292 pages. \$2.50.

As advances are made in the understanding of the individual and his environment, they are becoming increasingly available to the minister and other religious workers. After more than thirty years of study, beginning with Clifford Beers, it can be said that we are getting pretty well out of the woods in our bearings, and that it is possible and desirable to have a survey of almost the entire field. In the book before us this is what Dr. Hiltner successfully attempts. In eleven chapters he discusses mental health and the church, to the church in relation to hospitals and other institutions.

The discussion takes the reader through the history and interests of religion in health, including "voodoo," death and "miraculous" cures" and contributions of religion to mental health, religious education, mental illnesses, pastoral counseling, ministering to the sick and community resources.

In the compass of twenty-five or so pages an extended treatment cannot be given, but enough of the heart of the subject is given, often brilliantly, to show what is involved and how this part is related to the whole. The notes, in the back of the book, are quite complete, with directions for further study of specific points, and reference to the best books. The book, in intention, is exactly opposite to Charles T. Holman's "Getting Down to Cases," and is excellently equipped to give the interested student not only specific information, but also adequate directions for filling out his needs.

"People may be ill in mind, body or spirit. They are seldom ill in one way without being ill in another." Hence the necessity of discovering and drawing upon every possible resource, of understanding the interrelatedness of mind, body and spirit, to make the ill person well, and the well person "well-er." And in this task there is increasing cooperation by workers in all fields

toward the same end.

There is good religion and bad religion. Good religion "brings something which nothing else can bring; it is not a substitute for anything else. It is not even a substitute for relaxation, for work, for clear thinking, for making autonomous decisions, or for suffering. It is not an automatic solver of problems. It strengthens the resources with which problems may be solved."

Dr. Hiltner is executive secretary, Commission on Religion and Health, Federal Council of the Churches of Christ in America. Fitted by training and experience to do the job, he has offered a highly competent discussion of the greatest usefulness to the minister and religious worker.

W. A. W.

Various Topics

He Heard God's Whisper by Harvey Jay Hill. Paper bound. 80 pages. 50c.

This is a story of George W. Carver, the distinguished Negro scientist. It is not a biography in a conventional sense but the interpretation of the spiritual life of a great mystic—perhaps one of the greatest of all time. This scientist talked with God. His prayer life was as natural as his physical being.

Through a rather close acquaintance-ship the author has had an intimate contact with Dr. Carver. He has been his host at Minneapolis and has visited him at Tuskegee. The scientist was a very sensitive individual. He did not reveal himself to anyone who happened along. He had a spiritual insight into the character of those he trusted. The author was one of those who enjoyed the inner companionship.

There would be a fascinating story in the life of this Negro even if the spiritual side were omitted. His achievements were recognized and he received many honors. But the mystical and spiritual is, after all, the greatest and most fascinating story. You will get this in the delightful little book which Mr. Hill has written.

W. H. L.

A Design for Living by Harris Elliott Kirk. Fleming H. Revell Company. 193 pages. \$1.25.

The Rockwell Lectures on Religious Subjects delivered at Rice Institute, Houston, Texas. The volume is an analysis of the present world situation setting forth the disillusionment and despair of absolute trust in any secular program. It is a challenging presentation of the Christian program and way of life as bringing to this distraught world the only ray of hope for the future.

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An Effective Youth Evangelism

by Owen W. Reece*

EDMOND'S second annual Religious Emphasis Week is now history and I am so absolutely sold on the idea that I am submitting the following facts and features with the hope that other communities may be inspired to try it. It is my honest conviction that marvelous results would be obtained if churches and schools all over the nation would observe this plan of youth evangelism. Here is the plan as followed here.

The Baptist, Christian, Methodist, Nazarene and Presbyterian Churches joined with our Central State College and the Edmond High School in promoting the movement. These groups received the enthusiastic backing of the various city clubs, the newspapers and the citizens in general. The college president, the superintendent of schools and the high school principal worked hand in hand with the ministers in preparing the community for the event. The newspapers gave liberally of space in addition to promoting full page announcements sponsored by business firms and individuals and of course the ministers made the announcements from their pulpits and through the church bulletins.

One year ago the five daily services were conducted in the college auditorium with Dr. Claud Hill, pastor of the First Christian Church, Tulsa, the speaker. This year the services were conducted in the high school auditorium and the speaker was Dr. E. F. Hallock, pastor, First Baptist Church, Norman, Oklahoma. Services were conducted at ten o'clock daily Monday through Friday. The entire student body of both the Edmond High School and the junior high attended daily while students from the college and the college high school were permitted to attend, but in their case this was not compulsory. Many others attended daily.

Dr. Hallock, who is a young people's specialist, held his audiences from beginning to end as he spoke on the theme, "I Believe." His first message was, "I Believe in God." This was followed by the subject, "I Believe in the Bible," then "I Believe in Prayer," etc.

In addition to the daily service, services were conducted nightly in the co-operating churches. Each church brought in an out-of-town speaker. In the Christian Church we had a different

*Minister, First Christian Church, Edmond, Oklahoma.

minister each night.

I recommend Religious Emphasis Week to every community interested in reaching the young people for Christ and his church. More than 600 young people heard five challenging gospel sermons that they would not have heard otherwise. The same speaker speaking in one of the churches or even in a union meeting of churches would not have been heard by twenty per cent of that number. Many of these young folk filled out and signed cards stating their intention of accepting Christ and a number of them did in the following Sundays. Of course the ministers and churches were brought closer together, but more than that, the churches and our educational institutions were brought nearer together. There is a much closer bond of fellowship now existing between the ministers and the teachers in the college and high school.

Any community, large or small, can sponsor a movement such as this. All it needs is a spirit of cooperation between the church and school. The financial cost is very little and is felt by no one. The dividends are great.

I am such a firm believer in Religious Emphasis Week that I plan to offer my services during the next school year to a limited number of communities in setting up and promoting this efficient method of youth evangelism. I am convinced that the possibilities are unlimited. If we can sell this movement to the churches and schools of America it will produce results that will reshape and remake the spiritual life of our young people. Ministers who possess the gift of working successfully with young people could not possibly render a greater service than to devote their talent and time to this form of evangelism. I shall be glad to answer any inquiries that may be directed to me relative to details.

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The New Federated Theological Faculty at Chicago

by Albert N. Palmer

FOR many years now there have been four theological schools grouped around the University of Chicago. But, on July 1, this group comes much closer together in effective cooperation and pooling of resources for instruction by the establishment of what is to be officially known as "The Federated Theological Faculty of the University of Chicago."

This action sets up a common federated faculty and a common policy regarding the bachelor of divinity degree. All full-time members of the faculties of all the schools concerned now become members of the Federated Theological Faculty of the university and their courses are all equally open to the students of all four schools. This gives Chicago the largest theological faculty in America, about thirty-five members, and a wide diversification of courses in practically all fields of theological study. All courses in every department of the university and the specialized work in Biblical archeology in the Oriental Institute are also available to all students according to their interests and needs.

In working out the bachelor of divinity degree there will be a central core of approximately two-thirds of the work for that degree which will be the same in all schools. In addition to these basic recommended common courses, the remaining third of the requirements for this degree will be determined by each school for its own students. Thus each school can maintain its own denominational emphasis or its convictions about the kind of ministerial training needed today or its desire to explore or experiment (independently) in some "growing edge" of theological education.

All students of all the schools will register through their own schools first

and then in the university, paying full tuition. But each school will establish and administer its own system of tuition scholarships and other forms of student aid.

Each school also maintains complete control of its finances and business affairs, its dormitories and the direction of field work and placement of its students. To administer these matters and in general maintain the moral and traditions of the institution there will be in each school an Administrative Council made up of the head of the school and such members of the Federated Faculty or other persons as may be chosen, usually members of the denomination with which the school is traditionally associated. The federated plan is definitely not a merger but purely a federation of faculties and educational policies, and is so set up that, if necessary, it could be dissolved on three years' notice, leaving all the schools completely independent.

The schools involved in this new arrangement are the Divinity School of the University of Chicago, which grew out of a Baptist Theological Seminary at Morgan Park founded in 1865; The Chicago Theological Seminary, a Congregational training school for ministers founded in 1855 and affiliated with the University of Chicago since 1915; the Meadville Theological School (Unitarian), founded in 1844, which moved to Chicago from Meadville, Pennsylvania, in 1926; and the Disciples Divinity House, founded and affiliated with the University of Chicago in 1894.

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Nazi Marriage Ceremony

WE have given recent examples of the substitute ceremonies which are being introduced by the Nazis to replace Christian baptism and Christian marriage.

The following quotation is taken from a recent German book entitled *The Marriage Ceremony* by L. Lechner. We quote extracts from the preface, which explains the purpose of the book and gives one of the sample ceremonies set out in the volume.

From the Preface

"This work is intended to help all who have freed themselves from Christianity and wish to celebrate their marriage as true Germans, without the blessing of a priest. The man or woman whose passion is at its height regards the final union with his or her beloved as a festival, and the relations feel similarly.

"We are not dealing here with the problem of marrying or not marrying—that is a matter for the individual couples. The marriage ceremony is not a purely Christian custom, for our forefathers were acquainted with this festival long before Christianity was introduced into Germany. For the ancients it was a family festival, and that is what it is going to become once more for us. But in this period of transition most of our fellow-countrymen who have left the church still do not know how to organize such a ceremony. It is for such fellow-countrymen as these that this collection of examples and suggestions is intended to provide the assistance of a comrade."

Example

"This marriage ceremony is planned on a large scale and is intended for bridal couples who value highly as great an amount as possible of ceremony. The hall is decorated with a great many flowers and fir branches. Near the brazier, about a yard away, two or four girls have taken up their stand, torches in their hands. The torches are lit shortly before the entry of the bridal couple and are already burning when they enter the room. Behind the girls to the right and left two or four young comrades have placed themselves in a group as trumpeters. If these are unable to appear in uniform it is desirable that they should all wear the same costume, white shirts and dark trousers. The bridal couple are preceded into the room and up to their seats by children strewing flowers before them. During the whole ceremony the children re-

main standing at the right and left of the bridal couple. Fanfares are sounded as the bridal couple enter the hall where the celebration is being held.

"As the bridal couple seat themselves, the torchbearers standing at the right and left of the brazier light the fire and plunge their torches into the sand-box, as in Marriage Ceremony No. 1. When there are four torch-bearers only the two girls standing nearest the brazier on the right and left light the fire simultaneously, the other two continuing to stand there with their torches burning.

"The girl to the right of the flames speaks:

"Fire is the reflection of life.
Flame is a sacred picture.
That which it seizes shines out
brightly,
That which it has left is turned to
ashes.
Let us be the Keepers of the Fire,
Priests of its holy sanctuary,
Handing on the bright flame
Whose purifying influence gives a
righteous life.

Flurschutz.

"The girl to the left of the flame speaks:

"Out of the dark distance are we
come,
The woes of many generations run
in our veins,
The joys of our forefathers have
been poured passionately into
them,
The sufferings they felt are turned
in us to strength.
We too will go into the darkness
some day,
When the river has poured through
us,
When we have handed our brilliance
and power in trust to our chil-
dren:
They live in our place.

"Music: Aria No. 10 from Mozart's
'The Magic Flute.'

"Address.

"The second girl on the right of the
flame speaks:

"Joy finds the path of love
Better than all the mercy in the
world.
Love has gladly joined the pact
So that it may not remain in lone-
liness.

The fire's gleam glows,
Burns into the heart
Because we swear to be flames
For the holy German Empire.

"Exchange of wreaths as in Marriage
Ceremony No. 1.

"Music during the exchange of
wreaths:

"Norwegian Bridal Procession," by
Grieg (can be abridged).

"The second girl on the left of the
flame speaks:

"Never has a nation struggled so bitterly.

We die, we starve, we stand!
Whoever extinguishes the holy flame,

We will not see it.
Straight ahead, we look not backwards,

We do our bitter duty.
If only there may still be happiness for our children.

We are our own judges.

"Exchange of rings.

"During the exchange of rings Beethoven's song, 'I Love Thee,' is played by comrades on the piano, violin and two flutes tuned to scales C and F. As the words of the song are unsuitable for our ceremony, the words must be left out.

"A girl speaks:

"You shall have faith in Germany's future and the resurrection of your nation.

Do not allow yourself to be deprived of this faith in spite of everything, everything that may happen.

And you shall act as if on you and your deeds alone

Depended the future of all things German

And all the responsibility were yours.

"Finale: Community singing of 'Deutschland über alles' and the Horst Wessel song. Led by the children scattering flowers, the bridal couple leave the hall. The torchbearers and trumpeters remain standing until the couple have left the hall, when the flames are extinguished."

North Methodist Church

(44th and Fremont Aves. N.)

Calls You to Work

James the brother of John warns: "Be ye doers of the word and not hearers only." The greatest unemployment is spiritual employment.

God helping me

You may count on me as I mark X

Name -----

Sunday School

- () Teach a class of boys or girls
- () Teach adults
- () Substitute teacher
- () Secretarial service
- () Play piano
- () Work in nursery or church school extension during church worship at 11 a. m.
- () Home department work
- () Bring a boy or girl to Sunday school
- () Help in junior church

Youth Fellowship

- () Join youth group
- () Lead youth meetings
- () Help in dramatics
- () Help in your choir
- () Help serve youth suppers
- () Sponsor youth groups

The Church

- () Act as usher
- () Substitute usher
- () Greet folks before and after the services
- () Sing in the senior choir
- () Work on finance committee
- () Call in membership calling campaign
- () Call on sick
- () Pick up folks in my car
- () Help in the Week of Dedication
- () Make myself generally useful around the church
- () Come in time and participate heartily in the worship services

(Front)

Volunteer Service

- () Volunteer stenographic work
- () General office work
- () In church repair work

Women's Work

- () Join some W. S. C. S. circle
- () Help with meals in the church
- () Do finance work

Evangelism

- () Speak to some one at my work about Christ and his church
- () Join an Evangelistic team in winning others for Christ
- () Join a prayer group for Evangelism

Men's Work

- () Participate in Men's Club
- () Join a North Church luncheon group
- () Join men's inner 25 group for prayer and spiritual culture

General

- () Special work for the men in the service
List below work you would like to do, or work you have done in other churches.

.....
.....
.....

Church Membership

- () I desire church membership in North Methodist Church.

After you have checked what you wish to do, hand this card to one of the ushers, or mail the same to

NORTH METHODIST CHURCH
4375 Webber Parkway
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Name

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(Back)

CHURCH ACTIVITIES SURVEY

The chart above shows how the North Methodist Church of Minneapolis, Minnesota, tries to fit its members into the activities of the organization.

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Biographical Sermon for Labor Day

Samuel Milton Jones—the Golden Rule Mayor

by Thomas A. Warner

Therefore whatsoever ye would that men should do to you, do ye even so to them.—Matthew 7:12.

SAMUEL MILTON JONES was born in Wales August 3, 1846.

His father was a tenant farmer and a worker in the slate quarries. When Samuel was three years old his father determined to emigrate to America. Having no money to pay their passage, he took up a collection among his friends.

At ten years of age Jones worked for a farmer for \$3.00 a month. At fourteen he worked in a sawmill. His ambition was to be a steamboat engineer, and he became a wiper and greaser on a steamboat.

An engineer advised him to go to the oil regions. He went to Titusville, Pennsylvania, with only fifteen cents in his pocket. He secured work at \$4.00 a day. He then moved to Lima, Ohio, and leased oil lands himself. His company afterwards sold out to the Standard Oil Company. Then he went to Toledo.

At forty-six Jones was in comfortable circumstances. He took up the study of sociology, especially the relation of employer to employee.

It occurred to him that he ought to have a code of "rules for the shop" like other factories. One day he put up this sign, "Therefore whatsoever ye would that men should do to you, do ye even so to them." Whenever difficulties arose between his men he appealed to that rule. If they had a grievance against him, he asked, "How do you think we ought to do by our rule?"

At Easter each year Jones sent a letter to each of his employees, asking them wherein he had failed to live up to this rule. He asked them to write him frankly and, if they preferred, to write anonymously. At Christmas he gave the men a part of the profits.

In 1895 the Civic Federation of Toledo was organized. Jones was brought out as a dark horse candidate for mayor, and he was elected by a majority of 534. That night he sent a telegram to Dr. Washington Gladden saying, "I am elected in spite of 600 saloons, the Street Car Company and the devil."

He took up his work as mayor in the same practical manner as he had

his business. He determined to comprehend every detail and to be mayor of all the people.

At the next election he was opposed by the politicians of both parties, by the newspapers, and the officials of many of the churches. But he received seventy per cent of the vote. The man without a party won. The next day the Toledo *Blade*, which had fought him vigorously, said, "They say that the people have spoken, but they needn't have hollered so loud." Jones ran twice after this on an independent ticket, and was elected both times. He became known as Golden Rule Jones.

One day Jones said to a friend: "I do not want anyone to think of me when I am gone as I once thought of those who are dead. I cannot now think of death as anything but birth into a new life."

He passed away July 12, 1904. His last words were spoken to his sister as she bent over him at the end of three weeks of suffering: "Say it in Welsh, 'He that endureth to the end'."

The morning after his death his body was taken to Memorial Hall. It was estimated that 55,000 people passed the casket to look upon his friendly face. All classes came. On the day of the funeral all business places were closed, and the streets were draped in mourning. Dr. Graham Taylor said: "Not since Lincoln was buried has any American community paid greater tribute to its dead than Toledo lavished upon the Golden Rule mayor."

What was the secret of Jones' popularity? Dr. Taylor gave the answer: "He simply took seriously what others held only ideally, if not facetiously. Others professed it, he believed it. Others said it could not be done, he did it. Others preached and talked and sang about it, he went about everywhere, not only talking and singing but doing and being the thing itself. Others remembered it sometimes, he never seemed to forget it. Others did it here and there, where convenient and easy, he did it everywhere, even in trade, politics and religion; and, where it is hardest to do, even to his avowed foes. So rare was it to find anyone actually living and working by this Golden Rule that he became a marked man for being and doing it."

HELP FOR THE BLIND

Did you respond to the suggestion in a recent issue that you send to the John Milton Society, 156 Fifth Avenue, New York City, the names of any blind persons known to you? If so, these persons are probably now receiving, free, one of the two magazines containing religious reading for the blind published by this philanthropic organization.

If you do know a worthy blind person and have not sent in the name and address, do him a kindness by writing now to the society. The interdenominational religious service will be able to reach more and more of the sightless as names are sent in and contributions from church organizations and individuals make it possible. Ask the society to send you, for your Sunday school or for yourself, a card showing "God is love" in the Braille lettering used by the blind.

TIME PRIORITIES

Time for shopping, time for pets,
Time for gossip, worries, frets,
Time for lodge and shows and fun,
Time for bridge until you've won,
But time for church, well . . .

Time to read that lurid News,
Time for Crossword P's and Q's,
Time to sit and knit or smoke,
Time to sip that daily "coke"
But time for church, well . . .

Honest, now! With time play fair—
Doesn't the church deserve a share?
Sheboygan (Wisconsin) Methodist.

If the internal griefs of every man could be read, written on his forehead, how many who now excite envy would appear to be the objects of pity.

Metastasio.

Suspending Worship Pending Litigation

by Arthur L. H. Street

RIVAL factions of a Texas congregation went into court to determine whether or not an election of officers was legal. The county district court in Houston, by some process of reason akin to that under which a factory is sometimes closed by legal authority pending settlement of a strike, ordered that the church "be locked up pending trial and disposition of this cause on its merits, and that the keys * * * be turned in to the clerk of this court to be held pending disposition of the cause, and all parties * * * are hereby forbidden and enjoined from en-

tering upon said property," etc.

On appeal from the order granting this temporary injunction, the Texas Court of Civil Appeals set it aside, on the ground that, because the controversy between the factions did not involve any question as to the right of one group to use the church building to the exclusion of the other, but merely whether an election of officers was regular, there was no occasion for depriving any of the litigants of the use of the church as a place of worship. (Davis v. Turner, 148 S. W. 2d, 256.)

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THE SERMON SCRAPBOOK

by Paul F. Boller

What will you give me?—Matthew 26:15. *For me to live is Christ.*—Philippians 1:21.

THE CHRISTIAN DIRECTION

Condensation of a Sermon

Oliver Wendell Holmes once said: "I find the great thing in this world is not so much where we stand as in what direction we are moving."

A characteristic fact about the Christian faith is that it gives life direction, drive, urge as well as viewpoint. It challenges the individual to clear-cut decisions and definite choices. There is one way that leads to life and another way that leads to destruction.

What is the road over which Christianity leads the way? What does it mean to be a child of light as contrasted to a child of darkness? The distinction is more radical than churchmanship, credal subscription or emotional upheaval.

The radical departure is seen in two New Testament characters: Judas and Paul. Judas said: "What will you give me?" Judas was living for himself. He was concerned with what was coming to Judas. For him to live was Judas. Paul said: "For me to live is Christ." Paul was Christ-centered. He lived Christ. He lived the Christ-like life. What was this life of Christ which Paul accepted and adopted for himself? It was the way of love—the way of creative goodwill to others.

Here, I believe, we have what is distinctive in Christianity. In Jesus' great judgment scene (Matthew 25), the king separates the goats and the sheep. To the goats, he says: "Inasmuch as ye did it not unto the least of these." To the sheep, he says: "Inasmuch as ye did it to the least of these."

It makes a great difference in our lives if we are living selfishly or if we are living with creative good will. It is the difference between hell and heaven.

It makes a difference in the home. There is only one true drive for a happy marriage. It is the drive of true love—the will to give rather than take, serve rather than profit.

It makes a difference in social life; economic, political, racial and international. We must have Christ, and by that is meant the Christ motive of



Paul F. Boller

service, self-sacrifice and creative goodwill in our social relations and contacts. The church has something distinctive to offer the world. "For me to live is Christ" is a platform comprehensive enough for us all.

WORSHIP

Worship is a thirsty land crying for rain,
It is a candle in the act of being kindled,
It is a drop in quest of the ocean,
It is a man listening through a tornado for the still small voice,
It is a voice in the night calling for help,
It is a soul standing in awe before the mystery of the universe,
It is a hungry heart seeking for love,
It is time flowing into eternity,
It is my little self engulfed in the Universal Self,
It is a man climbing the altar stairs to God.

Dwight Bradley in the Inter-Church Hymnal.

KEEP YOUR EYE ON THE BALL

Keep your eye on the ball! Only he who can keep his eye fixed upon it can win. The ball is the important thing. Playing to the gallery means certain defeat.

The true sportsman knows it. He

closes his mind to all that can distract attention. He keeps his eyes fixed on one thing only—the ball.

That is the sort of sportsman our country is needing for the great game of *Life* that must be played in this tense time.

Sometimes the ball with which we average Americans play is *personal liberty*. And while we are playing, a thousand distractions press upon us, created by those who would take from us the record of our long hard-won victories. *We must keep our eyes on the ball.*

Sometimes *freedom of speech and press* is the ball with which we play. Distractions are many. Minutes may take from us what centuries have won. *We must keep our eye on the ball.*

Often it is the *rights of citizenship* which make up the ball with which we play. Men with ulterior motives create disturbances that distract and in a matter of seconds rights are lost. *We must keep our eyes on the ball.*

Freedom in Religion—man's right to find his God and worship him according to the dictates of his own conscience—there is a ball with which men play madly in these days of confusion. It is the ball upon which every true American needs to keep his eyes fixed. "Ay, call it holy ground,

The soil where first they trod!
They left unstained that there they found

Freedom to worship God!"
Margaret Slattery in *One in Seven*; Harper & Brothers.

THEY STOOD FIRM

This world has come out of confusion before, because we have had men and women who have stood firm. They held safety for the world; not because they knew the solution to all these confusions that distress us! Not because they even so much as had the power to find the solutions. But they stood firm, and they held the light of civilization until the furies passed. And all because they held to certain principles of life and of morals and of real spiritual values. These were and are the simple concepts of truth, and justice, and tolerance and mercy, and respect for the dignity of the common man.—Herbert Hoover.

THE WAYSIDE PULPIT

To teach truth is better than to deny error.

* * *

God needs you; you need God.

* * *

Be bigger than anything that can happen to you.

* * *

Every man counts with God.

Schiller

Love is the ladder by which we climb up to the likeness of God.

Berdyaev

Man without God is no longer man.

Charles Wagner

Fidelity in small things is at the base of every great achievement.

Emerson

Jesus, whose name is not so much written as plowed into the history of the world.

Bishop Leighton

I would rather be the poorest believer than the greatest king on earth.

George A. Buttrick

We must consult the musician if we would understand music, and the saint if we would understand prayer.

Joseph R. Sizoo

Friends are always the last to blame and the first to forgive, the last to doubt and the first to believe, the last to close the door and the first to open it.

Walter Rauschenbush

The material side of our civilization has advanced like a sprinter in a 100-yard dash, but the moral side of it has limped along like a cripple.

Axel Muenthe

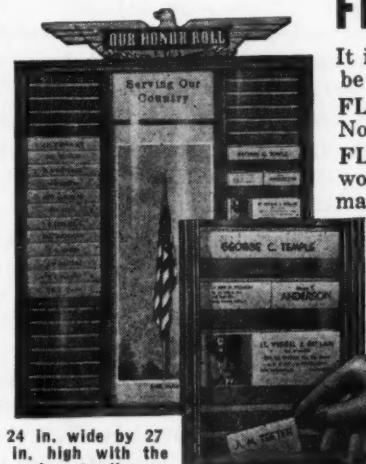
A man can stand a lot as long as he can stand himself. He can live without hope, without books, without friends, without music as long as he can listen to his own thoughts.

Arthur Guiterman

When I am dead, what I have felt so long,
My soul shall know in clearer, purer light;
And when I loathed and hated, I was wrong,
And where I loved and pitied, I was right.

Ethel Davidson

A tranquil love and homely things;
A homespun task at which one sings;
The outdoors when it talks to you
And gives you life's far-sighted view;
The fellowship that brings release,

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Gerritt Beneker, the American artist, who paints men and women engaged in the hardest and most dangerous types of labor, aims to express the nobility and the divine quality of sacrificial toil. He was once painting a man who was engaged in testing, for bridge-girders, the quality of a swab of molten steel that was swung out on a crane from a blast furnace. The man stood at his work almost naked in the fierce heat, covered with sweat and grime. As Beneker, with quick strokes of his brush, caught and interpreted the skillful tester of the molten steel, another laborer who came up and was looking on as the artist painted, called to his companions in labor: "I say, fellows, come up and see this. Here is the greatest painter that ever lived. He is painting God where nobody else can see him." Some day perhaps we others will learn to see with new eyes, and be able to catch hints and intimations of the divine presence where few suspect it now. Rufus M. Jones in *New Eyes for Invisibles*; The Macmillan Company.

HIS FATHER AND MOTHER

When Sergeant Johnny Bartek was on that raft in the Pacific for twenty-one days with seven other men of Captain Rickenbacker's party after the crash of their plane, religious faith proved a tremendous reality and sustaining power to him. That this did not come out of the clear sky but from the influence of a godly father and

(Turn to next page)

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Father and Mother

(From page 49)

mother is indicated in what he wrote afterwards in his simple and homely language of his parents:

"My father used to go out and preach nights after work. He'd go out in the streets, something like the Salvation Army.

"My mother, every morning, if she don't go to church, she listens to church on the radio. She gets the preachers off the air, and at night time she don't care how cold it is or anything, if there is a church service she will be there. Nothing ever stopped her from going to church. That's the first place she'd always go. She didn't mind if it was raining, snowing, pouring or blowing, she'd go. We kids would sneak out if she wouldn't catch us. We didn't go except if we had to go. Sometimes we'd fall asleep in church.

"My father has had an awful lot of tough times. And no matter how tough they were, he has never given up his faith. He has always had faith to pull him through and he has always had that type of—as you might call it—luck. I mean no matter how tough the times were, still if he didn't have anything and other people were hungry, he would always see that they got something to eat. He never thought of himself in any respect and some people used to tell him, 'Why should you worry about somebody else?' And he says, 'Tell them if I don't worry about them, perhaps somebody else won't either.' And he felt as though he should help them.

"I remember a lot of times that my father was losing a lot of money and stuff. But he never worried about it, he just went along. He is still happy today. I can remember times when he didn't have any job and he had all us kids, but faith pulled him through."

From *Life Out There* by Sergeant Johnny Bartek; Charles Scribner's Sons.

TEACHING BY EXAMPLE

If religion is important for life, the time to make the child acquainted with religion is during his earliest years, and the way to do this is by example. It is not necessary for parents to talk

much about religion to their children. Actions speak louder than words. Let the children see that their father is a man of prayer, that their mother reads the Bible, and that they are both regular attendants at church, and it will not be necessary to tell them that prayer, and the Bible, and the church should have an important place in their lives. William Adams Brown in *A Creed for Free Men*; Charles Scribner's Sons.

RIGHTEOUS ANGER

It is out of righteous anger that there have come some of the world's greatest forward steps. A century ago, for example, a wealthy Quaker lady of London, Elizabeth Fry, visited a prison where women and little children were kept in such squalor that they seemed like wild beasts. "Her heart was stirred within her," as she, like no one else of her kind, dared to enter and to understand. Immediately she set about causing others to realize this form of "man's inhumanity to man," and thereby started the movement for prison reform which has swept the world, but has not even begun to solve a problem which remains a disgrace to mankind.

All about us lie deep, terrible human wrongs—such, for example as "slums." What a horrible word to apply to dwelling places of human beings! In New York City alone, people live in 250,000 rooms into which it is said the outside air never reaches. Now, as never before, other people who are more privileged are becoming angry about such a fact, and are beginning to do something.

The person who is stirred by anger to right wrong, and who learns how to do so effectively, is on the way to become a follower of our Leader Jesus toward the progress of mankind. Frank S. Hackett in *The Touch of Life*; Harper & Brothers.

SUNDAY IS "TOGETHER-DAY"

The Christian Lord's Day began as a "together-day"—"not forsaking the assembling of ourselves together" (Hebrews 10:25). Then in low houses on the narrow streets of vanished cities, the "followers of the way" foregathered

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and in their fellowship found their strength.

Sunday is still "together-day." It begins, or should, with the unhurried togetherness of the family. It continues, or should, in a togetherness of worship, where in community of need and gratitude we draw near one another in drawing nearer to God. There old friendships are hallowed and new friendships made. There prayer and praise bless the lonely, hearten the discouraged, comfort the sorrowing and guide the perplexed. There the seen and the unseen are together and the loved, and for a little lost, nearer than flesh and blood. There hard roads are touched with a heavenly light. In such a world as ours we cannot live without the support of a like-minded comradeship in faith and hope and love. Today forsake not "the assembling of ourselves together." Gaius Glenn Atkins in *The Fellowship of Prayer*; The Federal Council of Churches.

STANDING UP TO LIFE

I know a house in Breslau. It stands in the tenement belt. Unbelievable and indescribable poverty haunt that area. Want and hunger stalk through the streets; disease is commonplace and because of poverty children are often born deformed. In one such home a little lad was born. Fighting his way through poverty and want, he was able to attend the university and take a course in engineering. While at his studies, there came to him certain social ideals which made him immediately a suspect of the secret police and he was compelled to flee to Switzerland. Then, with a fellow student, he came to the United States where he eked out a miserable existence. But he waited. He worked night and day until he had 195 patents registered in his name. He continued to live in the humblest quarters. Then one day he was offered the presidency of his firm; and just before he died Steinmetz wrote, "The shrewd man learns how to make money, but the wise man learns how to live." Nothing so tests a man as the way he stands up to life when dreams do not come true. Joseph R. Sizoo in *Not Alone*; The Macmillan Company.

NO PLACE FOR IDEAS

There is the story, told me when I was in Hollywood a year ago, about a man who had written a book on Spinoza, and who jocularly suggested that the great philosopher might be a fine subject for one of these imaginatively biographical pictures. Within a day or two, a producer sought out this author, and offered to pay for an immediate option on the material. "But, my dear Mr. So-and-so," said the author, "you

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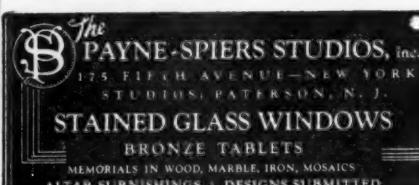
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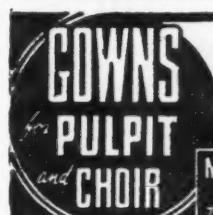
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Index for Volume XIX

October, 1942, Through September, 1943



KEY TO THE INDEX

The issues from October through September make up a single volume. Each issue carries a number. This is the key to the index. Where the reference is 2-13, it means that the article will be found on page 13 of No. 2. The numerical number of the issues is shown below.

Date of Issue	No.	Date of Issue	No.
October	1	February	5
November	2	March	6
December	3	April	7
January	4		September

INDEX BY AUTHOR AND TITLE

Author	Title	No.—Page	Author	Title	No.—Page			
[A]								
Abbot, Elizabeth	Decorations for the Bazaar	4-28	Ferris, Frank Halliday	"It Tolls for Thee" (Sermon)	7-46			
Anderson, Lauri J.	Brass-Hats in Church	8-48	Fitt, Frank	"I Felt My Heart Strangely Warned"	3-13			
Arnold, William R.	We Are Strong in Spirit	8-8	Fortune, Ralph J.	Why I Publish a Parish Paper	1-52			
Atkinson, Martha J.	Garden Booth Builds Budget	1-39	Foushee, Clyde	Boost the Knocker	6-28			
	Pies for Patriots	4-32	Fox, Kenneth F.	What Our Parish Paper Has Done	3-48			
[B]								
Babbitt, E. H.	Wheel Chair Starts Social Program	9-10	Gaiser, James A.	Church Creates Its Lighting Fixtures	7-29			
Ballard, Frank H.	Screwtape's Social Triumph	3-22	Gottschalk, A. M.	Supplementary Work for Ministers	4-10			
	Women's Work in Wartime	6-17	Grafton, Warren	Gas Rationing and the Church	3-18			
	Reconstruction From the Bottom Up	9-18	Grant, Charley	Epigrina	2-6			
Barnhart, Nat G.	The Priesthood of Believers	11-26	Greene, J. T.	Why I Publish a Parish Paper	2-52			
	The Church Keeps Serving	9-42	Grieser, Ralph	Words of Purpose	9-23			
Bartlett, Gene Ebert	Get Back Into the Game (Sermon)	4-26	[G]					
Boller, Paul F.	The Sermon Scrapbook	1-42; 2-42; 3-45; 4-44; 5-44; 6-44; 7-44; 8-44; 9-38; 11-48	Gaiser, James A.	Church Creates Its Lighting Fixtures	7-29			
Booth, Jay N.	Eleven Ps in a Pod	5-28	Gottschalk, A. M.	Supplementary Work for Ministers	4-10			
Brown, Aubrey N.	Slips of Speech or Manner	4-55; 5-47; 6-64; 8-43; 9-27; 11-25	Grafton, Warren	Gas Rationing and the Church	3-18			
Buttry, Adelbert J.	The Importance of the Individual (Sermon)	9-24	Grant, Charley	Epigrina	2-6			
Cashman, Robert	These Churches Have Endowments	2-11	Greene, J. T.	Why I Publish a Parish Paper	2-52			
Catton, William Robert	Pray for Our Soldiers and Sailors	4-19	Grieser, Ralph	Words of Purpose	9-23			
Chiang, Mei-ling Soong	The World We Face	7-8	[H]					
Chrisman, Lewis H.	The Effective Sermon Title	2-13	Hagedorn, Ivan H.	"So I Moved Back"	1-8			
Collins, Maurice E.	Utility and Beauty in Wallboards	1-24		Time's Heavy Artillery	9-28			
Conover, Elbert M.	The Ministry of Color	4-13	Hailslip, Homer W.	Preparation for Psychotherapy	2-50			
	Building Chancels in American Churches	7-15		An Adventure in Pastoral Counselling	6-58			
Coperning, Albert N.	Shall I Marry the Girl?	11-11	Harris, J. E.	Ministering to Homes Bereaved by War	7-54			
	Getting Results With the Stereopticon	11-32	Hazen, James Douglass	Letters to Soldiers' Kinfolk Get Response	8-20			
Crist, Milton B.	An Army Chapel Talks	3-11	Herman, Stewart W., Jr.	The Church in Germany	10-12			
[D]			Hiltner, Seward	Spiritual Catastrophe	3-34			
Dawson, Joseph Martin	The Preacher and Current Events	2-46	Holman, Ross L.	Straight From the Bible	6-19			
Deininger, LeRoy	The Eyes of Jesus	6-34	Holtzclaw, Mary M.	"Let Us Rise and Build"	7-10			
Dollof, Eugene Dinsmore	Help Them to Pray	8-26	Hope, Norman V.	Frederick Townley Lord	7-13			
	Preaching in War Days	10-68	Hough, Lynn Harold	The Meeting of Friendly Minds	9-21			
Doran, Mrs. Herbert J.	The Seven Ages of Woman	8-50	Hudson, Winthrop S.	The Last Best Hope of Earth	9-19			
[E]								
Ellis, William T.	For a Prayer Front	5-22	[J]					
Fauth, Robert T.	Christmas Program of Slides	3-21	Johns, M. C.	Hymn-Sing Boosts Sunday Evening Services	6-40			
			Johnson, Phillip	Christian Principles at Stake in the World Crisis	2-8			
			Johnson, Talmage C.	The Alabaster Box of Christmas (Sermon)	3-28			
			Johnson, Willard	The National Conference of Christians and Jews	10-25			
			Jordan, A. Homer	As Others See Us	6-56			
[F]								
			[K]					
			Kean, Mrs. Roy N.	Stewardship in the Minister's Home	4-25			
			Kern, John A.	The Use of Scripture Verses in Worship Centers	8-15			
			Kerr, Hugh Thompson, Jr.	Peace and War	10-49			
			Knight, Harold S.	Drama Game Sells Lay Evangelism	2-26			
			Kovar, Louis J.	The Twelve Soliloquize	6-23			

Author	Title	No.—Page
--------	-------	----------

[L]

Lampe, John A.
The Educational Program of a Small Town Church..... 5-51
Langley, C. G.
The Preachers Get First Prize..... 8-23
Leach, William H.
The Gideons Have Power..... 1-15
Shall Churches Pay Taxes?..... 2-40
Financial Canvass Under Gas Rationing..... 5-18
The Drama of Worship..... 6-13
Lemmon, Lyman Newill
Composite Readings for the Funeral Service..... 7-48
Lewis, Marple
Identification for Protestant Clergymen..... 2-38
Linden, Earl E. G.
Looking at the Defense Area..... 5-11
Low, A. Ritchie
America's Beloved Country Preacher..... 4-23
Ludlow, William L.
Christian Literature of the Early Church..... 1-19
Charles G. Finney..... 4-34; 5-48
Thomas Jefferson..... 9-8
The Social Problems of Wartime..... 10-17

[M]

Maar, Leonard J.
Fire Safety in Churches..... 11-13
McBride, C. R.
A Country Church Observes Lent..... 5-23
McKeehan, Hobart D.
The Fidelity of God..... 8-30
They Dreamed of the City of God..... 11-23
McKelvey, John W.
Christmas in a Gangster's World (Sermon)..... 3-36
Manning, William T.
Alleluia, the Lord God Reigneth (Sermon)..... 7-32
Mansfield, Richard W.
Gleanings From the Past..... 6-55
Merrill, William P.
A Lenten Journey..... 5-32
Mecklenburg, George
Gandhi's India 1-11
Metcalfe, Lyne S.
Getting the Most From Your Slides..... 10-15
Mink, Louis O.
Lighting Candles for Service Men..... 9-14
Montgomery, Agnes
Youth Groups Save Evening Service..... 1-30
Mrs. Preacher 9-15
Silence Is Golden..... 11-21
Morehouse, Clifford P.
A Great Archbishop..... 5-8

[N]

Nall, T. Otto
Equipping the Spiritual Clinic..... 8-13
Nelson, Frank Hobart
Christmas in Sight and Sound..... 3-30

[P]

Palmer, Albert W.
New Federated Faculty at Chicago..... 11-43
Parsons, Waymon
The Ministry of Pain..... 5-54
Patterson, Harriet-Louise H.
The Boy Jesus..... 9-11
Pennington, Thomas Edward
I Like My Downtown Office..... 6-22
Poling, Daniel K.
The Irresistible Force (Sermon)..... 6-39
Powell, Sidney W.
The Feast of First Fruits..... 4-8

[R]

Rankin, Walton W.
A Review of Religion, 1942-43..... 10-10
Ratcliffe, Margaret
Imperatives for the Minister's Wife..... 2-18
More Ideas on Money Raising..... 3-32
Reece, Owen W.
An Effective Youth Program..... 11-42
Rice, Arthur L.
A Recipe for Blindness (Children's Sermon)..... 4-52
What Makes a Church? (Children's Sermon)..... 5-42
Richardson, Norman E.
Plan-Conscious Churches 8-11
Riggs, James F.
The Rural Church Confronts Changes..... 11-28
Riney, Earl
Selected Short Sermons..... 1-3; 2-3; 3-3; 4-3; 5-3; 6-3; 7-3; 8-3; 9-3; 11-3
Rogers, Kenneth G.
Rediscovering God (Worship Service)..... 5-25
Robinson, Eric M.
Sermon Building 11-15

[S]

Sargent, Violet
A Victory Sample Tea..... 6-50
Seasler, Jacob J.
The Truth That Makes Men Free..... 2-21
Shannon, Martha Bailey
The Songs of Christmas (Play)..... 3-15
Shirar, Charles R.
Debt of Long Standing to Be Retired..... 2-28

Author	Title	No.—Page
Skeath, William C.	God Answers Prayer.....	8-15
Smetzer, W. G.	2,346 Attend Cottage Prayer Meetings.....	2-19
Smith, Melvin C.	Protection for the Treasurer.....	1-13
Stewart, Paul	Be a Good Soldier.....	2-55
Stidger, William L.	Obscurantism in Preaching.....	3-8
	What the Layman Expects From His Minister.....	6-8
	What the Minister Expects of His Laymen.....	7-11
	Watch Your Manners, Young Minister.....	11-9
Stoody, Ralph	Successful Technique Helps This Church.....	2-17
	F. A. G. O., A. A. G. O., CHM.....	7-19
Street, Arthur L. H.	Legal Status of Parsonages.....	1-6
	Right to Select Pastors.....	2-10
	Rights of Independent Churches.....	3-38
	Trustee's Individual Liability on Notes.....	5-22
	Minister's Income Tax.....	6-20
	Liability of Members of Unincorporated Churches.....	8-24
	Litigating Validity of Church Elections.....	9-26
	Suspending Worship Pending Litigation.....	11-47

[T]

Taylor, Ruth
What Is Freedom?..... 3-44
Thomas, Warren H.
The Ministry of Music..... 4-50
Thorne, E. P.
Seven Points for Ministerial Effectiveness..... 7-17
Trautvetter, Paul
Church-State Struggle in Europe..... 6-11
Tripp, Thomas Alfred
Where Shall We Get the Preachers?..... 8-17

[V]

Vornholt, Paul
The Eloquence of Silence..... 9-46

[W]

Walker, Sidney A.
A Dramatic Candlelight Service for Maundy Thursday..... 6-30
Ward, J. W. G.
They Never Told Us..... 2-15
Preaching in Wartime..... 4-15
The Risen Redeemer..... 7-34
Carping Officials 7-19

Warner, Thomas H.
Biographical Sermons:

- October—Samuel F. Smith..... 1-23
- November—Augustustus M. Toplady..... 2-30
- December—George Whitefield 3-54
- January—Father Damien, Sister Rose Gertrude and Mary Reed 4-46
- February—Dwight Lyman Moody..... 5-30
- March—John Alexander Dowle..... 6-38
- April—Oliver Cromwell 7-57
- June—Benjamin Fay Mills..... 9-36
- September—Samuel Milton Jones..... 11-46

Warner, Thomas H.

- Ministerial Oddities 1-54; 3-6; 4-6; 5-6; 6-6; 7-6; 8-5; 9-5; 11-5
- Was Jesus a Pacifist?..... 2-22
- A Sermon Calendar for a Year..... 10-29
- How I Gather My Material..... 11-16

Wenner, Bruce C.

- Altar Cloths and Apointments..... 1-16
- The Altar and Its Appurtenances..... 5-14
- Wheaton, Lavant R.
A Rural Minister Faces Gas Rationing..... 3-49
- Williams, H. L.
An Education for the Church Sexton..... 5-34
- Withees, Oscar A.
The Cup of Our Salvation..... 8-54
- Witmer, John A.
South State Street's Service Center..... 6-26

[Y]

Yelderman, Robert R.
Stewardship Is Weakest Link..... 1-49

[Z]

Zorbaugh, Charles L.
The Glory of the Cross (Sermon)..... 1-46

BOUND VOLUME No. XIX CHURCH MANAGEMENT

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INDEX BY TITLE

Title	No.—Page	Title	No.—Page
		[F]	
[A]		F. A. G. O., A. A. G. O., CHM.....	7—19
Alleluia, the Lord Reigneth (Sermon).....	7—32	Feast of First Fruits, The.....	4—8
Altar Cloths and Appointments.....	1—16	Federal Council of the Churches of Christ in America.....	10—27
Altar and Its Appurtenances, The.....	5—14	Fidelity of God, The (Sermon).....	8—30
America's Beloved Country Preacher.....	4—23	Financial Canvass, Fifteen Communions Unite for.....	1—32
Archbishop, A Great.....	5—8	Financial Canvass Under Gas Rationing.....	5—18
Army Chapel Talks, An.....	3—11	Finney, Charles G.....	4—34; 5—48
		Fire Safety in Churches.....	11—13
[B]		Folder to Use in Compiling Sermons.....	11—17
Bible Conferences and Summer Assemblies.....	10—76	Force, The Irresistible (Sermon).....	6—39
Bible, Picture Stories From the.....	4—20	Formula for Keeping the Congregation Awake, A.....	5—20
Bible, Straight From the.....	6—19	Freedom?, What Is.....	3—44
Biographical Sermons:		Funeral Service, Composite Readings for the.....	7—48
October—Samuel F. Smith.....	1—23		
November—Augustus M. Toplady.....	2—30		
December—George Whitefield.....	3—54		
January—Father Damien, Sister Rose Gertrude and Mary Reed.....	4—46		
February—Dwight Lyman Moody.....	5—30		
March—John Alexander Dowie.....	6—38		
April—Oliver Cromwell.....	7—57		
June—Benjamin Fay Mills.....	9—36		
September—Samuel Milton Jones.....	11—46		
Blindness, A Recipe for (Children's Sermon).....	4—52		
Boost the Knocker.....	6—28		
Boy Scout Litany, A.....	9—16		
British Wife Writes on Candidating.....	3—20		
Budget, Chest of Joash Raises.....	8—10		
Budget and Your Soul, Your.....	4—54		
Bulletin Boards, Translucent Glass Blocks Add Beauty to.....	7—43		
Brass-Hats in Church (Sermon).....	8—48		
[C]			
Calendar and Service Guide, Church.....	10—45		
Candlelighting Service, A.....	3—19		
Candlelight Services, Family.....	2—24		
Candlelight Suggestions, Some.....	2—24		
Candles for Service Men, Lighting.....	9—14		
Carping Officials.....	8—19		
Chancel Furniture, Wooden.....	2—20		
Chancery in American Churches, Building.....	7—15		
Chapel in First Christian Church, Decatur, Alabama.....	3—12		
Chapel, First Methodist Church, Brownwood, Texas.....	2—31		
Christian Literature of the Early Church.....	1—19		
Christian Principles at Stake in the World Crisis.....	2—8		
Christmas, The Alabaster Box of (Sermon).....	3—28		
Christmas Carol, A.....	3—17		
Christmas Eve Service, A.....	2—25		
Christmas in a Gangster's World (Sermon).....	3—36		
Christmas Program of Slides.....	3—21		
Christmas in Sight and Sound.....	3—30		
Christmas, The Songs of (Play).....	3—15		
Church Activities Survey.....	11—45		
Church Attendance, Cooperation in.....	8—45		
Church Elections, Litigating Validity of.....	9—26		
Church, A Functionally Organized.....	3—12		
Churches Have Endowments, These.....	2—11		
Church Keeps Serving, The.....	9—42		
Churches in the United States, Number of.....	10—11		
Church Loyalties.....	7—31		
Church Members in the United States.....	10—21		
Church Receives Annual Pledges, Replica of.....	6—53		
Church-State Struggle in Europe.....	6—11		
Church, What Makes a (Children's Sermon).....	5—42		
Churches Cooperate in Inviting New Residents.....	8—56		
Churchmanship, An "E" Award for.....	9—47		
Church Within a Church, A.....	9—13		
Clergy Exempted From Withholding Tax.....	11—18		
Coffin Recess.....	9—20		
Communion Card Builds Attendance.....	5—53		
Compass, A Guiding.....	10—23		
Consecration Sunday Publicity of the First Presbyterian Church, Springfield Gardens, New York.....	6—52		
Conscientious Objector Data.....	10—28		
Constitution, Know Your.....	8—32; 9—31		
Country Church Observes Lent, A.....	5—23		
[D]			
Dear Son.....	10—74		
Debts, Refinancing Church.....	1—40		
Decoration Day.....	8—42		
Decorations for the Bazaar.....	4—28		
Dedicating Victory Gardens.....	8—34		
Dedication of Candelabras.....	10—63		
Dedication of Choir Vestments.....	10—66		
Dedication of Church School Teachers.....	4—56		
Dedication of a Memorial Baptismal Font.....	5—17		
Dedication of a Service Record Book.....	6—36		
Dedication of Chimes.....	10—64		
Dedication of a Pipe Organ.....	10—62		
Dedication of a Refurnished Sanctuary.....	10—64		
Dedication of a Roll of Honor.....	10—62		
Dedication of a Service Flag.....	10—61		
Dedication of Song Books, The.....	3—50		
Defense Area, Looking at the.....	5—11		
[E]			
Earth, The Last Best Hope of.....	9—19		
Educational Building, Third Baptist Church, St. Louis, Missouri.....	3—56		
Educational Program of a Small Town Church, The.....	5—51		
Eleven Ps in a Pod (Sermon).....	5—28		
Epigrins.....	2—6		
Evangelism, Drama Game Sells Lay.....	2—26		
Experiences in the Life of a Minister, Odd.....	4—53		
[F]			
F. A. G. O., A. A. G. O., CHM.....	7—19		
Feast of First Fruits, The.....	4—8		
Federal Council of the Churches of Christ in America.....	10—27		
Fidelity of God, The (Sermon).....	8—30		
Financial Canvass, Fifteen Communions Unite for.....	1—32		
Financial Canvass Under Gas Rationing.....	5—18		
Finney, Charles G.....	4—34; 5—48		
Fire Safety in Churches.....	11—13		
Folder to Use in Compiling Sermons.....	11—17		
Force, The Irresistible (Sermon).....	6—39		
Formula for Keeping the Congregation Awake, A.....	5—20		
Freedom?, What Is.....	3—44		
Funeral Service, Composite Readings for the.....	7—48		
[G]			
Game, Get Back Into the (Sermon).....	4—26		
Gandhi's India.....	1—11		
Gas Rationing and the Church.....	3—18		
Gas Rationing, A Rural Minister Faces.....	3—49		
Germany, The Church in.....	10—12		
Gideons Have Power, The.....	1—15		
Gleanings From the Past.....	6—55		
Glory of the Cross, The (Sermon).....	1—46		
God Answers Prayer.....	6—15		
God, The Power of.....	4—22		
God, Rediscovering (Worship Service).....	5—25		
God's Word Always Answers (Unusual Sermon).....	4—30		
[H]			
Harvest Festival Service, The.....	1—21		
Hobby Is Bible Inspired Cartoons.....	11—8		
How I Gather My Material.....	11—16		
Hymn Society of America.....	6—54		
[I]			
"I Felt My Heart Strangely Warmed".....	3—13		
Identification for Protestant Clergymen.....	2—38		
Important Dates Ahead.....	11—33		
Income Tax, The Minister's.....	4—17; 5—21		
India at War, 15 Facts About.....	2—49		
Individual, The Importance of the (Sermon).....	9—24		
Installation of Church Officers, A Service for.....	10—65		
"It Tolls for Thee" (Sermon).....	7—46		
[J]			
Jefferson, Thomas.....	9—8		
Jesus, The Boy.....	9—11		
Jesus, The Eyes of.....	6—34		
[L]			
Layman Expects From His Minister, What the.....	6—8		
Legal Status of Parsonages.....	1—6		
Lent, Verses for.....	5—10		
Lenten Journey, A.....	5—32		
Lenten Vespers.....	5—26		
"Let Us Rise and Build".....	7—10		
Letters to Soldiers' Kinfolk Get Response.....	8—20		
Liability of Members of Unincorporated Churches.....	8—24		
Lighting Fixtures, Church Creates Its.....	7—29		
Lord, Frederick Townley.....	7—13		
[M]			
McKeehan, Hobart D.—The Fidelity of God.....	8—30		
Man at the Gate, The.....	7—26		
Manners, Watch Your.....	11—9		
Maundy Thursday, A Dramatic Candlelight Service for.....	6—30		
Meeting of Friendly Minds, The.....	9—21		
Memorial Chapel Garden.....	6—10		
Memorial Service for Men Killed in Action, A.....	7—27		
Men's Class Constructs Chapel.....	7—12		
Minister Expects of His Laymen, What the.....	7—11		
Minister's Income Tax.....	6—20		
Minister's Vacation Exchange.....	6—24; 7—56; 8—57; 9—48		
Minister's Wife, Imperatives for.....	2—18		
Ministerial Effectiveness, Seven Points for.....	7—17		
Ministerial Oddities.....	1—54; 3—6; 4—6; 5—6; 6—6; 7—6; 8—5; 9—5; 11—5		
Ministering to Homes Bereaved by War.....	7—54		
Ministry of Color, The.....	4—13		
Ministry of Music, The.....	4—50		
Ministry of Pain, The.....	5—54		
Ministry to Service Men, Church Reports on Its.....	6—32		
Money Raising, More Ideas on.....	3—32		
Mother's Day Letter to Service Men.....	7—23		
"Mrs. Preacher".....	9—15		
[N]			
Navy Prayer Before Battle.....	11—14		
Nazi Marriage Ceremony.....	11—44		
New Federated Faculty at Chicago.....	11—43		
News Flashes.....	1—55; 2—54; 11—33		
National Conference of Christians and Jews, The.....	10—25		
National Income vs. Church Contributions.....	3—9		
Nazi Litany, A.....	10—67		
Note Burning Service, A.....	2—48		
Numerals in Service Flags.....	10—62		
[O]			
Office, I Like My Downtown.....	6—22		

Title	No.—Page	
[P]		
Pacifist? Was Jesus a.....	2—22	
Parish Paper Has Done What Our.....	3—43	
Past Fifty—Want a Church.....	4—11	
Pastoral Counselling, An Adventure in.....	6—58	
Peace and War.....	10—49	
Personal Dedication, A Litany of.....	10—60	
Picture, America Has Large Copy of Famous.....	7—30	
Pies for Patriots.....	4—32	
Plan-Conscious Churches.....	8—11	
Planning Today for Tomorrow's Improvements.....	7—50	
Pledge of Allegiance, A Christian.....	9—49	
Pledges to Churches Are Not Enforceable.....	11—29	
Post Cards Increase Board Attendance.....	11—31	
Pounded With Verses.....	1—22	
Pray, Help Them to.....	8—26	
Pray for Our Soldiers and Sailors.....	4—19	
Prayer Front, For a.....	5—22	
Prayer Meetings, 2,346 Attend Cottage.....	2—19	
Prayer, Week of (1943).....	4—36	
Prayers for the Three-Hour Service.....	7—21	
Preacher and Current Events, The.....	2—46	
Preachers Get First Prize, The.....	8—23	
Preaching in War Days.....	10—68	
Preaching, Obscurantism in.....	3—8	
Priesthood of Believers, The.....	11—26	
Prophet vs. the Poet and Theologian.....	1—26	
Protection for Service Men and Their Families.....	11—19	
Prostitution and Liquor Fight Our Armed Forces.....	4—16	
Psychotherapy, Preparation for.....	2—50	
Publicity, Best Seller.....	8—16	
[Q]		
Quotable Verse.....	1—14; 3—14, 18, 25, 33; 5—10; 6—10, 30; 8—34, 35, 42, 53; 9—9, 22, 26; 10—60	
[R]		
Ration Book Lifts Level of Giving.....	9—17	
Reconstruction From the Bottom Up.....	9—18	
Religion Must Contribute to World Peace.....	7—24	
Response Prayer for Men in Service.....	10—61	
Review of Religion, 1942-43.....	10—10	
Right to Select Pastors.....	2—10	
Rights of Independent Churches.....	3—38	
Risen Redeemer, The (Easter Sermon).....	7—34	
Rural Church Confronts Changes.....	11—28	
[S]		
Salvation, The Cup of Our.....	8—54	
Salvation Army Serves in a World at War.....	10—37	
Screwtape's Social Triumph.....	3—22	
Scripture Verses in Worship Centers, The Use of.....	8—15	
Selected Short Sermons.....	1—3	
...1—3; 2—3; 3—3; 4—3; 5—3; 6—3; 7—3; 8—3; 9—3; 11—3		
Seminaries, Notes From the.....	8—43	
Sermon Building.....	11—15	
Sermon Calendar for a Year.....	10—29	
Sermon Scrapbook, The.....	1—42;	
2—42; 3—45; 4—44; 5—44; 6—44; 7—44; 8—44; 9—38; 11—43		
Sermon Title, The Effective.....	2—13	
Service Center, South State Street's.....	6—26	
Service Honor Roll (Christmas Greeting).....	3—24	
Service Men, Entire Congregation Writes.....	5—13	
Service Men, Plans for Writing.....	7—29	
[T]		
Service Stars, Parents Presented With.....	5—46	
Sexton, An Education for the Church.....	5—34	
Shall I Marry the Girl?.....	11—11	
Silence, The Eloquence of.....	9—46	
Slides, Getting the Most From.....	10—14	
Social Program, Wheel Chair Starts.....	9—10	
Social Problems of Wartime, The.....	10—17	
Soldier, Be a Good (Five-Minute Talk to New Soldiers).....	2—55	
"So I Moved Back".....	1—8	
Slips of Speech or Manner, 4—55; 5—47; 6—64; 8—43; 9—27; 11—25		
Spiritual Arsenals, Rebuilding Our.....	3—28	
Spiritual Catastrophe.....	3—34	
Spiritual Clinic, Equipping the.....	8—13	
Stereopticon, Getting Results With.....	11—32	
Stewardship in the Minister's Home.....	4—25	
Stewardship Is Weakest Link.....	1—49	
Suspending Worship Pending Litigation.....	11—47	
Sunday Evening, Hymn Services for.....	2—16	
Sunday Evening Services, Hymn-Sing Boosts.....	6—40	
Sunday Schools in the United States.....	10—6	
[U]		
Taxation, Louisville Churches Protest.....	9—37	
Taxes?, Shall Churches Pay?.....	2—40	
Tea, A Victory Sample.....	6—50	
Teaneck Community Church.....	9—37	
Technique Helps This Church, Successful.....	2—17	
They Dreamed of the City of God.....	11—23	
They Say.....	7—55; 9—44; 11—31	
Things They Never Told Us.....	2—15	
Time's Heavy Artillery.....	9—28	
Trade Directory.....	10—78	
Treasurer, Protection for the.....	1—13	
Trustee's Individual Liability on Notes.....	5—22	
Truth That Makes Men Free, The (Sermon).....	2—21	
Twelve Soliloquize, The.....	6—23	
[V]		
Venereal Disease, The Fight Against.....	10—72	
Victory Tax, The Minister's.....	6—21	
Visitation, Progressive Community.....	8—21	
[W]		
Waterproof Masonry Walls, To.....	11—27	
War Program of Washington Churches.....	1—10	
Wallboards, Utility and Beauty in.....	1—24	
War Bond News.....	2—28	
War, Church Statements on.....	4—48	
Wartime, Preaching in.....	4—15	
We Are Strong in Spirit.....	8—8	
Woman, The Seven Ages of.....	8—50	
Women's Work in Wartime.....	6—17	
Work for Ministers, Supplementary.....	4—10	
Words of Purpose.....	9—23	
World We Face, The.....	7—8	
Worship, The Drama of.....	6—13	
Why I Publish a Parish Paper.....	1—52; 2—52	
[Y]		
Youth Evangelism, An Effective.....	11—42	
Youth Groups Save Evening Service.....	1—30	
INDEX OF BOOKS REVIEWED		
Author, Title and Publisher	No.—Page	
[A]		
Alexander, Maitland—The Burning Heart. (Fleming H. Revell Company).....	5—38	
Albright, Raymond W.—A History of the Evangelical Church. (Evangelical Press).....	5—36	
Albright, William Foxwell—Archaeology and the Religion of Israel. (The Johns Hopkins Press).....	1—38	
Allen, Arthur—The Art of Preaching. (Philosophical Library).....	11—38	
Anderson, Nels—Desert Saints. (University of Chicago Press).....	1—33	
Atkins, Gaius Glenn; Fagley, Frederick L.—History of American Congregationalism. (Pilgrim Press).....	1—33	
[B]		
Babson, Roger W.—Better Living, Less Money. (Fleming H. Revell Company).....	5—42	
Bader, Mrs. Jesse—I Married a Minister. (Abingdon-Cokesbury Press).....	6—46	
Bailey, Albert Edward—Art and Character. (Abingdon-Cokesbury Press).....	5—41	
Baillie, John—Invitation to Pilgrimage. (Charles Scribner's Sons).....	4—40	
Baker, John Newton—Sex Education in High Schools. (Emerson Books).....	1—37	
Baron, Sal Wittmayer—The Jewish Community. (Jewish Publication Society).....	7—36	
Bartlett, Robert M.—Discovery. (Association Press).....	1—36	
Battenhouse, Henry M.—This Seed of Faith. (Abingdon-Cokesbury Press).....	2—34	
Battenhouse, Henry Martin—New Testament History and Literature. (Ronald Press).....	11—36	
Biggs, Louise Ogan—Retold Tales From the Old Testament. (Dorance and Company).....	9—34	
Author, Title and Publisher	No.—Page	
[C]		
Blackwood, Andrew W.—The Funeral. (Westminster Press).....	3—42	
Blackwood, Andrew W.—Planning a Year's Pulpit Work. (Abingdon-Cokesbury Press).....	8—39	
Blaikie, William G.—A Manual of Bible History. (Ronald Press).....	11—36	
Blake, Edgard—A Lost Passion. (Abingdon-Cokesbury).....	11—39	
Bleekink, Evert J.—The Fatherhood of God. (William B. Eerdmans Publishing Company).....	9—32	
Boettner, Loraine—The Atonement. (William B. Eerdmans Publishing Company).....	6—42	
Booth, Elwin Prince—New Testament Studies. (Abingdon-Cokesbury Press).....	1—38	
Booth, John Nichols—The Quest for Preaching Power. (The Macmillan Company).....	8—39	
Bowie, Walter Russell—Which Way Ahead? (Harper & Brothers).....	8—38	
Brand, Norton F.; Ingram, Verner M.—The Pastor's Legal Adviser. (Abingdon-Cokesbury Press).....	1—37	
Bradley, Dwight—Freedom of the Soul. (Association Press—Revell).....	11—41	
Bready, J. Wesley—This Freedom—Whence? (American Tract Society).....	2—32	
Brightman, Edgar Sheffield—The Spiritual Life. (Abingdon-Cokesbury Press).....	3—40	
Brodie, W. Austin—Keeping Your Church in the News. (Fleming H. Revell Company).....	2—39	
Brown, Norma C.—The Alcohol Question. (Standard Publishing).....	11—37	
Caillet, Emile—The Life of the Mind. (The Macmillan Company).....	3—40	
Cairns, Alexander—Selections From the Greatest Sermons Ever Preached. (Michael Gore).....	7—38	
Calkins, Raymond—The Marks of Jesus. (Whittemore Associates, Inc.).....	8—41	

Author, Title and Publisher	No.—Page	Author, Title and Publisher	No.—Page
Carver, W. O.—Christian Missions in Today's World. (Harper & Brothers).....	1—34	Inchfawn, Fay—Who Goes to the Wood? (John C. Winston Company).....	6—46
Case, Shirley Jackson—The Christian Philosophy of History. (University of Chicago Press).....	11—36	Ingram, Verner M.; Brand, Norton F.—The Pastor's Legal Adviser. (Abingdon-Cokesbury Press).....	1—37
Chamberlain, William Douglas—The Meaning of Repentance. (Westminster Press).....	8—37		
Chappell, Clovis G.—Sermons From Revelation. (Abingdon-Cokesbury Press).....	7—38		
Christian Bases of World Order, The. (Abingdon-Cokesbury Press).....	8—36		
Clark, Glenn—Two or Three Gathered Together. (Harper & Brothers).....	3—42		
Cowan, Arthur A.—Crisis on the Frontier. (Charles Scribner's Sons).....	5—38		
Cummings, Oliver DeWolff—Christian Education in the Local Church. (Judson Press).....	11—37		
Curtis, Muriel Streibert—The Story of the Bible People. (The Macmillan Company).....	6—47		
[D]			
Day, Jeff D.—Meant for Men. (Broadman Press).....	1—35		
De La Mare, Walter—Mr. Bumps and His Monkey. (John C. Winston Company).....	3—44		
Devan, S. Arthur—Ascent to Zion. (The Macmillan Company).....	4—43		
Dickerson, Roy E.—Understanding Myself. (Association Press).....	6—46		
Dollof, Eugene Dinsmore—It Can Happen Between Sundays. (Judson Press).....	5—43		
Douglas, Lloyd C.—The Robe. (Houghton Mifflin Company).....	3—43		
Douglas, Earl L.—Snowden's Sunday School Lessons, 1943. (The Macmillan Company).....	5—40		
Dunham, Chester F.—The Attitude of the Northern Clergy Toward the South.....	2—32		
Dunnington, Lewis L.—Handle of Power. (Abingdon-Cokesbury Press).....	3—40		
Dushaw, Amos L.—Anti-Semitism—The Voice of Folly. (The Toleration Press).....	11—40		
[E]			
Eakin, Mildred and Frank—Your Child's Religion. (The Macmillan Company).....	6—47		
Eddy, Sherwood—Man Discovers God. (Harper & Brothers).....	4—43		
Ellenwood, James Lee—It Runs in the Family. (Charles Scribner's Sons).....	4—42		
[F]			
Fagley, Frederick L.; Atkins, Galus Glenn—History of American Congregationalism. (Pilgrim Press).....	1—33		
Farmer, Herbert W.—The Servant of the Word. (Charles Scribner's Sons).....	4—38		
Farmer, Herbert H.—Towards Belief in God. (The Macmillan Company).....	9—32		
Fibiger, A.—A Study of the Passion of Christ. (Augsburg Publishing House).....	2—36		
Fleming, Daniel J.—The World at One in Prayer. (Harper & Brothers).....	1—34		
Flewelling, Ralph Tyler—The Survival of Western Culture. (Harper).....	11—39		
Fondick, Harry Emerson—On Being a Real Person. (Harper & Brothers).....	9—34		
Foster, George Sanford—Our Hunches. (Fleming H. Revell Company).....	7—40		
Foster, John—Then and Now. (Harper & Brothers).....	5—38		
Frost, S. E.—The Basic Teachings of the Great Philosophers. (Garden City Publishing Company).....	7—41		
[G]			
Garnett, A. Campbell—A Realistic Philosophy of Religion. (Willett, Clark & Company).....	4—40		
Gilkey, James Gordon—How to Be Your Best. (The Macmillan Company).....	2—37		
Glover, Carl A.—Victorious Suffering. (Abingdon-Cokesbury Press).....	6—42		
Gouwens, Teunis E.—The Far Horizons of Scripture. (Fleming H. Revell Company).....	1—34		
Graves, Alonzo—The Eclipse of a Mind. (The Medical Journal Press).....	2—34		
[H]			
Harlow, S. Ralph—Prayers for Times Like These. (Association Press).....	6—45		
Havner, Vance—Peace Like a River. (Fleming H. Revell Company).....	7—41		
Hazleton, Roger—The Root and Flower of Prayer. (The Macmillan Company).....	9—34		
Hazen Pamphlets, The. (The Hazen Foundation).....	7—40		
Hearn, C. Aubrey—Alcohol the Destroyer. (Broadman Press).....	11—37		
Heaslett, Samuel—From a Japanese Prison. (Morehouse-Gorham).....	11—40		
Heicher, M. K. W.—Meditations for Days and Seasons. (Harper & Brothers).....	6—45		
Heller, Bernard—The Odyssey of a Faith. (Harper & Brothers).....	2—36		
Henry, Carl F. H.—Successful Church Publicity. (Zondervan Publishing House).....	8—41		
Hickerson, Clyde V.—The Two-fold Power of the Gospel. (Abingdon-Cokesbury Press).....	6—42		
Hickman, Frank S.—Signs of Promise. (Abingdon-Cokesbury Press).....	9—32		
Higley, Robert D.—Higley's Sunday School Lesson Commentary, 1943. (The Higley Company).....	5—40		
Hill, Harvey J.—He Heard God's Whisper. (Published by the Author).....	11—41		
Hiltner, Seward—Religion and Health. (Macmillan).....	11—41		
Himber, Charlotte—Famous in Their Twenties. (Association Press).....	8—41		
Holton, D. C.—Modern Japan and Shinto Nationalism. (University of Chicago Press).....	7—36		
Horton, Walter Marshall—Our Eternal Contemporary. (Harper & Brothers).....	5—39		
Hough, Lynn Harold—Patterns of the Mind. (Harper & Brothers).....	2—34		
Hughes, Edwin Holt—I Was Made a Minister. (Abingdon-Cokesbury).....	11—38		
[I]			
Inchfawn, Fay—Who Goes to the Wood? (John C. Winston Company).....	6—46		
Ingram, Verner M.; Brand, Norton F.—The Pastor's Legal Adviser. (Abingdon-Cokesbury Press).....	1—37		
[J]			
Jones, E. Stanley—Abundant Living. (Abingdon-Cokesbury Press).....	9—34		
[K]			
Keller, Adolph—Christian Europe Today. (Harper & Brothers).....	2—32		
Kerr, Hugh Thomson—Preaching in the Early Church. (Fleming H. Revell Company).....	1—36		
King, William P.—Motives for Christian Living. (Harper & Brothers).....	4—41		
Kirkland, Winifred—The Man of the Hour. (The Macmillan Company).....	5—39		
Kroner, Richard—How Do We Know God?. (Harper).....	11—34		
Kurtz, Edward Cuyler—And Behold the Camels Were Coming. (Zondervan Publishing Company).....	4—40		
[L]			
Lamble, Thomas A.—A Doctor Carries On. (Fleming H. Revell Company).....	2—37		
Latourette, Kenneth Scott—The History of the Expansion of Christianity. (Harper & Brothers).....	7—36		
Leber, Charles Tudor—The Unconquerable. (Fleming H. Revell Company).....	9—33		
Lee, Umphrey—The Historic Church and Modern Pacifism. (Abingdon-Cokesbury Press).....	8—36		
Leffman, Clarence L.—Religion Helps. (The Bethany Press).....	7—40		
Lewis, Edwin—The Practice of the Christian Life. (Westminster Press).....	4—41		
Lewis, S. S.—The Screwtape Letters. (The Macmillan Company).....	7—41		
Lewisohn, Ludwig—The Answer. (Liveright Publishing Corporation).....	1—38		
Lloyd-Jones, D. Martyn—The Plight of Man and the Power of God. (Abingdon-Cokesbury Press).....	8—36		
Lundquist, Amos T.—The Secret of Spiritual Victory. (Zondervan Publishing House).....	2—35		
Lunn, Charles E.—Ideas That Work. (Judson Press).....	1—41		
[M]			
McConnell, Francis John—Evangelists, Revolutionists and Idealists. (Abingdon-Cokesbury Press).....	5—40		
McDaniel, Douglass Scarborough—The Pastor's Helpmate. (The Broadman Press).....	2—37		
Makay, John A.—Heritage and Destiny. (Macmillan).....	11—36		
McKelvey, Gertrude D.—Stories to Live By. (The John C. Winston Company).....	9—34		
McKeown, Boyd M.—Achieving Results in Church Finance. (Abingdon-Cokesbury Press).....	6—44		
Macartney, Clarence Edward—Great Women of the Bible. (Abingdon-Cokesbury Press).....	2—35		
Macartney, Clarence Edward—Six Kings of the American Pulpit. (Westminster Press).....	3—42		
Macartney, Clarence Edward—The Lord's Prayer. (Fleming H. Revell Company).....	8—39		
Macintosh, Douglas Clyde—Personal Religion. (Charles Scribner's Sons).....	5—36		
Mangan, William D.—The Clarks, an American Phenomenon. (Silver Bow Press).....	8—41		
Marsh, Nellie E. and William A. Poovey—Hymn Dramatizations. (The Standard Publishing Company).....	5—41		
Maquire, Williams A.—Rig for Church. (The Macmillan Company).....	1—35		
Mead, Sidney Earl—Nathaniel William Taylor. (University of Chicago Press).....	6—42		
Miller, Ernest A.—God's Christmas. (Fortuny's).....	7—38		
Miller, Randolph Crump—A Guide for Church School Teachers. (Cloister Press).....	11—36		
Moment, John J.—We Believe. (The Macmillan Company).....	3—40		
Moore, Hight C.—Points for Emphasis, 1943. (The Broadman Press).....	5—40		
Morrison, Charles Clayton—The Christian and the War. (Willett, Clark & Company).....	2—36		
Mould, Elmer W. K.—Essentials of Bible History. (Ronald Press).....	11—36		
Murch, James DeForest—Christian Education and the Local Church. (Standard Publishing).....	11—36		
Murphy, Lawrence E.—Religion and Education on the Frontier. (The Telegraph-Herald Publishers).....	5—38		
[N]			
Niebuhr, Reinhold—The Nature and Destiny of Man, A Christian Interpretation—II. Human Destiny. (Charles Scribner's Sons).....	8—36		
Nolde, O. Frederick—Christian World Action. (Muhlenberg Press).....	6—46		
Noyes, Morgan Phelps—Preaching the Word of God. (Scribner's).....	11—38		
[O]			
Oglesby, Stuart R.—What Is Your Need? (John Knox Press).....	9—35		
Olmstead, A. T.—Jesus in the Light of History. (Charles Scribner's Sons).....	1—36		
Oursler, Fulton—Three Things We Can Believe In. (Fleming H. Revell Company).....	4—43		
Overstreet, H. A.—A Declaration of Interdependence. (W. W. Norton & Company).....	1—38		
[P]			
Pardue, Austin—Your Moraie and How to Build It. (Charles Scribner's Sons).....	2—37		
Peace to Come, A Basis for (A Symposium). (Abingdon-Cokesbury Press).....	4—42		
Pease, Dorothy Wells—Altars Under the Sky. (Abingdon-Cokesbury)			

Author, Title and Publisher	No.—Page
bury Press)	2—37
Pellowe, William C. S.—The Sky Lines of Paradise.....	5—43
Phifer, Jr., William E.—The Cross and Great Living. (Abingdon-Cokesbury Press)	9—32
Poovey, William A. and Nellie E. Marsh—Hymn Dramatizations. (The Standard Publishing Company)	5—41
Poteat, Ewin McNeil—The Four Freedoms and God. (Harper)	11—40

[Q]

Questions and Answers Concerning the Jews. (Anti-Defamation League of the B'nai B'rith)	5—40
---	------

[R]

Read, S. J.—Do Not Sin Against the Cross. (William B. Eerdmans Publishing Company)	1—36
Redding, J. Saunders—No Day of Triumph. (Harper & Brothers)	7—41
Reid, J. Calvin—Reserves of the Soul. (John Knox Press)	9—33
Rhoades, Ezra—Case Work in Preaching. (Fleming H. Revell Company)	2—36
Robbins, Howard, Chandler and George K. MacNaught—Dr. Rudolph Boiling Teusler; an Adventure in Christianity. (Charles Scribner's Sons)	6—44
Roberts, David E. and Henry Pitney Van Dusen—Liberal Theology. (Charles Scribner's Sons)	6—42
Robinson, H. Wheeler—Redemption and Revelation. (Harper & Brothers)	4—40
Runes, Dagobert D.—Twentieth Century Philosophy. (Philosophical Library)	11—40
Rush, Benjamin—The Road to Fulfillment. (Harper & Brothers)	4—41

[S]

Sangster, Margaret E.—Out of My Need. (Wilfred Funk, Inc.)	8—40
Schindler, Carl J.—The Pastor as a Personal Counselor— (Muhlenberg Press)	4—38
Seay, Warren Mosby—Christ Triumphant. (The Broadman Press)	5—38
Sikorsky, Igor I.—The Lord's Prayer. (Charles Scribner's Sons)	5—99
Simpson, John E.—Faithful Also in Much. (Fleming H. Revell Company)	6—45
Slattery, Margaret—A Primer for Teachers. (Harper & Brothers)	9—35
Smart, W. A.—The Contemporary Christ. (Abingdon-Cokesbury Press)	2—35
Smith, Egbert W.—Paul's Ways in Christ. (Fleming H. Revell Company)	4—40
Smith, Herbert Booth—The Modern Man's Bible Prob'ems. (Fleming H. Revell Company)	3—43
Smith, Wilbur M.—Peloubet's Select Notes, 1943. (W. A. Wilde Company)	5—40
Soper, Edmund D.—The Philosophy of the Christian World Mission. (Abingdon-Cokesbury)	11—34
Spellman, Archbishop Francis J.—The Road to Victory. (Charles Scribner's Sons)	4—42
Stidger, William L.—There Are Sermons in Stories. (Abingdon-Cokesbury Press)	2—35

INDEX OF SERMON ILLUSTRATIONS

Title	No.—Page	Title	No.—Page	Title	No.—Page		
[A]							
All Things New.....	3—47	Easter Meditation	7—44	[I]			
Another Way	3—46	Elijah, Sermon Series on	9—39	Immortality, Practicing	7—16		
Attendance, Regular	1—41	Empty Nets and Full Lives	2—29	[J]			
[B]		Essau: The Man With No Religion	8—44	Jesus, The Ascension of	9—33		
Back to Youthful Ideals.....	1—44	Essence of Worship, The.....	6—57	Jesus, Toning Down	5—46		
Beginning, A New.....	1—44	Evangelism at 4:30 A. M.....	7—20	[K]			
"Behold I Send You Forth".....	1—12	Evangelism, The Message of.....	4—18	Keep the Harbors Open	2—29		
Bible Book?, Have You Favorite.....	3—47	Existence, The Hard Facts of	3—47	"Know Thyself"	2—44		
Bible and Democracy, The.....	2—42	[F]					
Bible, Rules for Reading the.....	5—44	Failure, A Cure for	7—44	Failure in a World at War	2—42		
Bible, Three Striking Things in the.....	5—44	Four Men Meet Their Crises	9—38	Fulfill the Necessary Conditions	1—43		
"Brother"	1—43	[G]					
Busy Days Make Prayer Necessary.....	1—44	Getting Self Out of the Center	1—32	God the Father of All	2—30		
[C]		God Into Our Heart, Letting	9—39	God Mediated Through Men	2—45		
Cartoons: 1—18, 28; 2—18; 4—12, 16; 5—9; 6—9; 7—9; 8—28; 11—10, 14, 20, 22		God's Mind Matters	4—51	God, Resources of	5—46		
Closing of the Gate, The.....	1—53	God, Talking With	6—10	God's Way With Men	6—54		
Christ, The Availability of	6—51	Good Friday Meditation, A	7—44	Gratitude for the Saints	2—44		
Christmas Gifts to Christ	3—45	Great Expectations	6—51	Great Possessions	1—42		
Christmas in Prison.....	3—45	Greater Things Beyond	7—45	Greater Things Beyond	9—41		
Church Enlarges Our Fellowship, The.....	8—55	[H]					
Church, The Goals, Organization and Resources of the.....	3—45	Happiness, The Paradox of	9—41	Hearing and Doing	2—56		
Church, The Invisible	4—47	Heaven?, What Is	9—41	Hold On in the Dark	7—43		
Church as a Whole, The.....	6—16	His Father and Mother	11—49	Holy Week Sermon Series	6—48		
Church Year for Protestants, A Modern	9—33	Hold On in the Dark	7—43	Hope of Our Generation, The Great	7—45		
Churches With Large Congregations	8—46	[I]					
Crosses, Cancelled	8—18	How to Live	2—42	How to Meet and Master Events	7—45		
Coming to God as Friends	5—45	Human Nature Can Be Changed	2—39	Human Nature Changes	6—55		
Confession, Three Kinds of	6—49	[J]					
Conscience, Supreme Allegiance to	8—16	Immortality, Practicing	7—16	Immortality, Practicing	7—16		
Conversion Is a Fact.....	8—46	[K]					
[D]		Keep the Harbors Open	2—29	Keep the Harbors Open	2—29		
Disillusionment to Hope, From.....	6—61	"Know Thyself"	2—44	[L]			
Divine Quality of Sacrificial Toli.....	11—49	[M]					
[E]		Making a Bad World Better	11—51	Leavening the Group	6—14		
Earthquake Experiences	8—25	Mothers of Men, The	3—21	Lecture and Laboratory Stages of Religion	9—24		
[F]		Mother's Strength, A	8—45	Lenten Penitence	6—48		
[G]		Mother's Day, Thoughts for	8—44	Lenten Self-Denial	6—48		
[H]		Mother, A Wise	8—46	Lenten Self-Discipline	6—48		
[I]		Ministry, A Healing	8—44	Lincoln's Greatness, A Mark of	5—45		
[J]		New Year, The	4—44; 4—45	Living Upstairs	8—46		
[K]		New Year Guide, Seven	4—44	Love in Four Dimensions	6—48		
[L]		Not Christian Enough	6—46	Love the Ultimate Power	8—31		
[M]		[N]		[O]			
[N]		New Year, The	4—44; 4—45	Old Year, The	4—41		
[O]		New Year Guide, Seven	4—44	Oriental, The Profound	9—43		
(Turn to third cover)							

Editorials

(From page 7)

wingers, left wingers and neck wingers. More denominations are represented among our readers than are associated with either the Federal Council of the Churches of Christ in America or the International Journal of Religious Education. Out of these readers of different opinion we have found unity in the major theme of our publication—the efficient local church. The board which has been created recognizes this ecumenical composition of *Church Management* readers.

5. To these we might add another reason. It is a personal one. The editor has lived in the same community with these men. He has differed with them on many things. But he knows that they represent honest thinking and diligent leadership. He has confidence in their sincerity.

So we are pleased to announce an editorial board which starts to function immediately. In addition to the editor its members are: Everett Moore Baker, Minister, First Unitarian Church, Cleveland, Ohio; Harold F. Carr, Minister, Lakewood Methodist Church, Lakewood, Ohio; Edwin McNeill Poteat, Minister, Euclid Avenue Baptist Church, Cleveland, Ohio; Robert B. Whyte, Minister, Old Stone Church (Presbyterian), Cleveland, Ohio.

Church and State Issues Fade

PERHAPS we should not bring it up. It may sound a lot like, "I told you so." But again why not? It is interesting and revealing.

First take the case of social security for church employees. When the Federal law was being considered we urged that churches have their employees, both lay and clerical, included in the government plan. It was not a popular view. Ministers were against it. They pointed out that the plan made the church a "tax-collector," for the government and, hence, the plan violated the historical concept of complete separation of church and state. Some denominations, to remedy social injustice in their own organizations, opened their pension systems to lay employees.

Now it develops that there is considerable sentiment for including the lay employees in the Federal system but excluding the clergy who will continue to get the protection of their own denominational systems. The question we ask is this:

Why is it less a violation of the principle of church and state for the church to collect taxes to protect lay-employees than to collect

them for the benefit of clerical employees?

The second illustration is more recent. It has to do with the pay-as-you-go tax plan. This plan was introduced months ago with the Victory tax of five per cent. This was deductible at the source. The church treasurer was required to deduct it from the minister's monthly check. A wave of protest arose. Church conventions resolved that such a plan of taxation was a violation of the historic relationship of church and state. It made the church a tax collector for the state. Some churches refused to act in that capacity.

Now comes the interesting development. The new pay-as-you-go tax plan has excluded ministers of gospel, whether they are pastors, editors or executives. But lay employees are still included. But the men who were raising the wolf cry before are silent now. There is no protest against deducting the tax from the lay employee's envelope. You have a feeling that the men who were protesting before and are now quiet are interested in securing special privilege for themselves rather than defending a tradition.

If the principle of church and state separation is violated in collecting taxes from preachers it is violated in collecting from lay employees of churches and church-owned institutions.

We doubt if it is a real issue in either instance.

Passing Congregationalism?

IT really is out of our jurisdiction but we have been worried by the title proposed for the contemplated merger of the Congregational churches with the Evangelical and Reformed Church. It is suggested that it be called "The United Church." Our criticism is not that it is presumptuous for so small a group to use the term. Rather it is in the implication of the term itself.

Are the Congregational churches to become a church?

The Congregational Fellowship from its inception has stood for the autonomy of the local church and freedom from ecclesiastical control. Its yearbook has always used the term "churches," rather than church. It has made many contributions to the religious life of the world but none of which is of more value than this emphasis on the freedom of the local church.

If in the proposed merger the churches do become a church we shall still have left the younger democratic fellowships such as the Baptists and the Disciples but we shall still mourn that the mother of them all has deserted the Congregational idea.





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